قصص السلف الصالح

Stories from the Righteous Salaf

A Gift Collection of Narratives

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DEATH

Sincerity

A letter was handed to al-Buhlul...

'Some of the students of al-Buhlul said: A letter was handed to al-Buhlul so he opened it and it was in it:

> *"From a woman from Samarqand of Khurasan* [near Afghanistan], *I am a woman who committed all types of sins that no other ever committed, but turned to Allah and repented, and I asked about the worshippers living on earth so I was informed of four worshippers, one of them is al-Buhlul in Africa. O Buhlul, I ask you by Allah to invoke Allah for me so He maintain for me this guidance"*
>
> Upon reading this, the letter fell off the hands of al-Buhlul and he fell on his face weeping and crying until he wet the letter with his tears then he said [blaming himself]: ***O Buhlul! From Samarqand Khurasan [They know of you]? Woe to you if Allah did not cover you*** [i.e. conceal your faults and make you unknown]!

This story is a lesson to all those who seek knowledge to debate so and so or to give lectures and talks so people know him, or so that people approach him to ask him questions, or to be called a shaykh or a student of knowledge, and it is for those who dislike it when someone does not pay attention to what they say, or feel insulted when someone call them laypeople, and for those who learn but do not act upon what they learn, and for those whose knowledge did not increase the sense of fearing Allah in their hearts, for those who thinks knowledge is about memorizing and for those and for those...

May Allah engulf our hearts with His Mercy and write us amongst those who fear Him and act upon what they know for Imam al-Shafi'e said: Knowledge is not to memorize, rather to act upon it.

And Allah directs Whoever He likes to success.

Source:

[al-Qadi 'Iyyad related it in his known book 'Tartib al-Madarik' (3:89) under the biography of Imam al-Buhlul ibn Rashid al-Qayrawani al-Maliki who was one of the companions of Imam Malik and known for his piety and excessive wosrhip.]

http://ahlalhdeeth.com/vbe/showthread.php?p=74610

“Allah knows I killed him..”

The following was taken from a Jumu`ah Khutbah delivered by Shaykh Muhammad Ibrahim al-Madhi in the Shaykh ‘Ijlin Mosque in Gaza on June 6th, 2001:

> “…O, you who love Allah, it is our duty to strive so that all our deeds will be [only] for the sake of Allah. Listen to the following precious story:
>
> ‘In one African country, a Muslim army was fighting against the Byzantine army. The number of the Byzantines was more than ten times the number of the Muslims. The Byzantine commander was Gregorius and his daughter was by his side.
>
> Gregorius’ daughter said*: ’My father, who are these, they are merely a handful, their number is small and no more than 15,000, who are they?’*
>
> He answered her: *‘These are the Arab horsemen.’*
>
> She said: *‘My father, give them to me as spoils.’*
>
> And he had given her [their property's worth] as spoils, before the battle even took place. However, Allah wanted Gregorius killed in the battle and his daughter to be one of the captives. The commander of the Muslim army wanted to know who killed Gregorius, but nobody answered.
>
> This is how we should also act: <u>Do, do, and do, but without talking</u>.
>
> *‘Who killed Gregorius?’*
>
> Gregorius’ daughter said to the commander of the Muslims: *‘I know who killed my father.’*
>
> And when Abdullah bin az-Zubayr passed next to her she said*: ’O, commander of the Muslims, this is the man who killed my father.’*
>
> [The Muslim commander asked him:] *‘O, Abdullah bin az-Zubayr, why did you conceal this from us?’*
>
> What did Abdullah bin az-Zubayr say in response? His words still echo in the ear of history.
>
> He said:
>
> ***‘Allah knows I killed him.’***

<u>Allah knows what we do and there is no necessity for humans to know this as well.</u> With such noble values, the [Muslim] nation shall win…”

The Fear of Fame: a Lost Characteristic

The scholars and the righteous of this Ummah always feared fame and becoming well-known amongst the people. They would dislike for their name to be mentioned much and you can see one of them fleeing from the people as if they were a fitnah (trial), whilst at other times you can see one get up and leave the circle of knowledge which he was conducting because the numbers became too many.
Below here are some amazing statements from our predecessors that allude to just how much they held onto sincerity and how much they fled from fame and from being spoken about.

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Ibn Mas'ood (radhiallahu `anhu): *'(O people!) Be the springs of knowledge and the lamps of guidance! Stick to your homes and be like a light in the night, revivers of hearts, wearing worn-out clothes, you will then be known by the people of the heavens and be hidden among the people of the earth.'*
A man said to Bishr: *'Advice me.'* So he said, *'Let your mention be unknown…'* And Hushib would be found crying saying, *'My name has reached the Masjid!'*

Both Ibrahim al-Nakha'i and al-Hasan used to say, *'It is enough of an evil that a man should be pointed at in matters of Deen or Dunya (i.e. out of fame), except him whom Allah has protected. Righteousness lies here'* and he'd point to his chest three times.

Ibrahim ibn Adham: *'A slave who loves fame has not been truthful to Allah.'*

'Aasim: *'If more than four people came and sat around Abul-'Aaliyah, he would get up and leave.'*

Dawud al-Ta'i used to say: *'Flee from people just like you would flee from a lion.'*

Imam Ahmad: *'Glad tidings be to the one whose mention has been hidden by Allah!'* And he would say, *'I wish for something that will never be… I wish to be in a place devoid of other people.'*

Dhul-Nun: *'Being pleased with being around people is from the signs of bankruptcy'*

Fudhayl ibn 'Iyyadh: *'If you can get by without being known, then do so. What does it bother you that people will not praise you, and what does it bother you that you may be blameworthy in the sight of people if in the Sight of Allah you are praiseworthy?'*

Muhammad ibn al-'Alaa ibn Musayyib from Basra wrote to Muhammad Yusuf al-Asbahani saying, *'O my brother, whoever loves Allah loves that he remain unknown (to the people).'*

Bishr ibn al-Harith: *'I do not know a single man who loves fame except that he loses his religion and becomes disgraced. No-one who has fear of Allah, loves to be known amongst the people.'*
He (rahimahullah) also said: *'A man who loves that everyone should know him, will never find the sweetness of the Hereafter.'*

Yazid ibn Abi Habib: *'Indeed from the fitnah of a scholar is that speech should become more pleasing to him than silence and listening.'*

Abu Huraira (radhiallahu `anhu) used to say: *'Were it not for an ayah in the Book of Allah, I would not have*

narrated to you people (ayah below):

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَـئِكَ يَلعَنُهُمُ اللّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ

'Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers.' [al-Baqarah: 158]

Al-Sha'bi: *'We tried incredibly hard to get Ibrahim al-Taymi to sit down in the masjid and narrate to the people but he refused.'*

Ibn Abi Layla: *'I met a hundred and twenty Companions of the Prophet (sallallaahu `alayhi wa sallam), and none of them would narrate except that he loved his brother to suffice him of that. And none of them gave fatawa except that he wished his brother would suffice him of that.'*

'Abdullah ibn Abbas: *'Indeed Allah has slaves who have been silenced by the fear of Allah although they are eloquent in speech.'*

Sufyan al-Thawri: *'If you can become a scholar without being known, then do so. For indeed the people, if they knew what was in you, they would eat your flesh.'*

^ He (rahimahullah) wouldn't allow more than three people to sit in his gathering. One day, more than three came and he saw his gathering had increased so he stood up in fear and said, *'By Allah, we have been taken and we do not even feel it! By Allah, if the leader of the faithful, 'Umar (radhiallahu `anhu) were to see someone like me sitting in this gathering he would make me stand up and say 'The like of you is not worthy of this!'*

It is reported that when he sat to narrate hadeeth, he would sit in fear and terror. If a cloud passed over him, he would become silent until it passed then he'd say, *'I feared that it contained stones with which we would be struck with.'*

When Bishr al-Hafi abandoned narrating hadeeth in a gathering, the people said to him: *'What are you going to say to your Lord when He asks you 'Why did you abandon narrating to the people the statements of My Prophet Muhammad (sallallaahu `alayhi wa sallam)?!'* He (rahimahullah) said, *'I will say, O my Lord. You have commanded me to do it with sincerity but I did not find that in me.'*
It was said to Sufyan Ibn 'Uyaynah once, *'Won't you sit and narrate to us?'* He (rahimahullah) said: *'By Allah, I don't see you worthy of being narrated to nor do I see myself worthy of being listened to.'*

Ibrahim Ibn Adham;-
Ibrahim ibn Adham: *'I never found delight in living except in al-Sham (greater Syria). I would flee with my religion from heights to heights and from mountain to mountain. Whoever saw me said 'He's delusional' and whoever saw me said 'He's a porter.'*

He (rahimahullah) would also say: *'The scholars! When they taught they would act (righteous deeds) and when they acted, they would become busy in that, and when they became busy they would be missed by the people and when they were missed, they would be sought out by the people, and when they were sought, they would flee.'*

One day he passed by the gathering of al-Awza'i (rahimahullah) and saw that a large number of people had gathered. So he said, *'If all this crowding was around Abu Huraira, he would have departed from it.'* This

reached al-Awza'i who got up and abandoned the gathering from that day on.

Ibrahim ibn Adham was an amazing personality masha'Allah; he tried hard to keep away from the people in fear of them mentioning him too much. But his fame shot up and his name became so widespread to the point that it was said one time *'He is in the garden'* (where he worked tending to crops), so the people entered it, encircling it, saying *'Where is Ibrahim ibn Adham?'* So he began to encircle along with them saying, *'Where is Ibrahim ibn Adham?!'* *

[*Point being here that his name, character and reputation was known but he himself was hardly seen so they didn't recognise him!]

He (rahimahullah) said: *'My eye never found solace and delight in a day of this world except once.. I spent the night in a mosque in one of the villages in al-Sham whilst I had a stomach sickness. The mu'adhin then grabbed me by my leg and dragged me out of the mosque!*' – He found solace in this because the man did not recognise him and he did not leave the mosque as he was ill and illness had made him remain in the mosque.

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Quotes taken from the book: Ta'tir al-Anfas min Hadith al-Ikhlas by Dr. Sayyid al-'Affani (original sources include Tahdhib al-Hilyah, Siyar A'lam al-Nubalaa, Tanbih al-Mughtarin and Sifat al-Safwah to name but a few)

http://www.subulassalaam.com/articles/article.cfm?article_id=121

'O Abdullah, do not mention..."

"I was with ibn al-Mubarak and Mu'tamir ibn Sulayman in Tarasus and suddenly people were called to arms (for war). When the two armies (the muslim and the roman) took their positions, a roman fighter came forward and asked for a one-to-one fight. A muslim fighter went forward to fight the roman but was killed. Another one volunteered but was killed as well. The roman fighter manged to kill six muslim fighters and was walking betwen the lines arrogantly asking for a fight and no one dared approach him. Then, ibn al-Mubarak looked at me and said *'If I am killed do so and so.'* He, then, approached the roman fighter with his horse and killed him after an hours skirmish and asked for a fight. He manged to kill six roman fighters; and when he asked for a fight , no one dared come forward, they were all afraid. Ibn al-Mubarak disappeared for a while in the rows and then came to his position near me and said to me *'O Abdullah, do not mention what you have just seen to anyone as long as I am alive'".*

Memorizing the Entire Qur'an in 2 months!

As-salaamu `alaykum

I recently heard an incredibly amazing account told by Shaykh Yasir Salamah, one of the leading Imams and reciters of Egypt. In his audio tape ‘When will I see you as a Haafidh?’ he speaks of the true account of Muhammad, a brother who after attending a workshop on memorising Qur’aan and utilising all the available mediums, went on to memorise the entire Qur’aan within just 50 days (i.e 2 months)

Within 2 months?!

Yes. Within 2 months. This is his account and he says:
“I declared a state of Jihad upon my soul and put death before my eyes. I made an intention to memorise the Noble Qur’aan. So I abandoned telephone calls and unnecessary visits, and I changed all the negative thoughts associated with hifdh (memorisation) to positive and practical ones e.g. When a thought came to me saying *‘I can’t do it!’* I’d say, **‘I can do it.’** If it said, *‘My memory is weak!’* I’d say **‘I take pleasure in having a great memory.’**
I chose the masjid as the place of my hifdh as it preserves three:

1. The eyes

2. The ears

3. The tongue

I followed a specific dietary program consisting of eating dates, fruits and honey - and fasting helped me a great deal in that. I used to wake up before salaat al-Fajr by 2 and a half hours and I slept 2 hours after ‘Isha. I used to wake up for Tahajjud (the night prayer), prolonging my sujood wherein I would call upon Allaah ta’alaa to ease for me my affair. I would also seek forgiveness 100 times.

I began to memorise 5 pages and would recite them in the Sunnah prayers of Fajr. After salaat al-Fajr, I would begin the memorisation of 5 new pages and at the end, I would recite them in the 2 raka’ahs of salaat al-Duhaa, all the time thanking Allaah for easing the memorisation.

I would perfect the recitation of what I had memorised by listening to tapes of one of the recitors. I would read about the qiraa’ah in books or via the Muqaddimah al-Jazariyyah (poem on the ahkam of tajweed).

After salaat al-Dhuhr, I would repeat everything that I had memorised previously beginning from the 1st Juz, until salaat al-’Asr. After the ‘Asr prayer, I would repeat the new portion of hifdh and the juz before. After the Maghrib prayer, I would prepare the recitation of 10 new pages and it was only after salaat al-’Isha that I’d review the Qur’aan with my teacher, may Allaah reward him well.

Before retiring to bed, I would listen to all that I memorised in the day from cassettes and I would be sitting for 6 continuous hours, without any boredom or feeling tired. In the 1st week, I would sit for 6 hours, memorising and revising. In the 2nd week, I would sit for 8 hours. In the 3rd week, it was 10 hours and in the 4th week, it was 12 hours. In the last 10 days, I was sitting for 14 hours memorising and revising.

The hardest times for me were when it came to sleeping and eating. I ardently wished that the period of sleep would end quickly so that I could start my hifdh of the Noble of Qur’aan. Everytime I began to read the Qur’aan and memorise, I felt such delight and enjoyment that I had never felt before. Du’a was an important factor for me before and after hifdh. I would memorise a page whilst sitting down and then repeat it whilst walking. My teacher played an important role in encouraging me, in revision, in correcting me and benefiting me in terms of Tajweed.

In the last week, on the night of 20th Ramadan, only 4 and a half juz remained until completion of hifdh. So I turned to Allaah to open up my way and ease it for me. I went on to memorise it in 6 days with the Help of Allaah.

Laylatul-Qadr came, the night of delight and happiness - it was like a wedding night to me. My completion of hifdh took place between Maghrib and ‘Isha in the masjid with the Imam and those in I’tikaaf. We began the khatma (reciting from beginning till end of the Book). In the end, during the du’aa, my heart opened up greatly and I began to weep like never before. It was the most beautiful hour of my life. Allaah had honoured me with the memorisation of His Book.

During the du’aa, I remembered a dream I had more than 10 years ago… I was a Mu’adhin of a mosque and after Fajr salaah, I sat remembering Allaah in the mosque. I felt sleepy so I took a nap in the middle of the mosque, and behold! I found myself amidst a gathering. A powerful ray of light descended from the sky down to the middle of the masjid. From that light came many angels and between them were 2 big Angels. One of them turned towards me and took me to the light. I entered along with the 2 angels. I then found myself on top of a large green tree - I began to climb it in the companionship of the 2 angels. We found angels standing by the door of the 1st heaven. They said to me *‘Where are you going?’* They opened up a book and said, *‘We don’t have your name with us, so climb onwards to the top.’* And likewise, all the time (through each heaven), they said the same thing to me.

Upon arriving at the 7th heaven, we reached the end of the tree. I found angels standing at the door and they said, *‘Are you Muhammad?’* I said, *‘Yes.’* They said, *‘Enter, for the Messenger of Allaah (sallallaahu `alayhi wa sallam) wants you.’* I said to the 2 angels that were with me *‘Come in with me.’* They said, *‘We can’t enter. But we will wait for you.’* So I entered Jannah and behold, I saw therein what no eye has seen, no ear has heard and had never entered in the heart of Man. Angels were surrounding me and there was a door, on top of it was written

لا إله إلا الله محمد الله رسول - لفردوسا جنة

(There is no God but Allaah and Muhammad is His Messenger. Al-Firdaws Paradise).

The Angels opened the door and I entered. Before me was the Messenger of Allaah (sallallaahu `alayhi wa sallam) sitting at the top end and beside him were men, some that I recognised and some that I didn’t. In front of him were a very large group of men, women and children. They wore white clothes, and they were so many that they had a beginning but no end. All of them were reciting Qur’aan.

The Messenger of Allaah (sallallaahu `alayhi wa sallam) called me and I went up to him. He got up and made some space for me. I kissed him and he sat me down besides him. I asked him *‘Who are these people O Messenger of Allah?’* He said, *‘These are the people who have memorised the Book of Allaah `azza wa jall.’*

Inshaa’Allaah ta’ala, the dream ended in truth. I never spoke to anyone about it until the night that I completed the memorisation of the Qur’aan.”

Allahu Akbar, if this is not tawfeeq from Allaah and determination… I don’t know what is!

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Transcribed and edited from the audio ‘When will I see you as a Haafidh?’ by Shaykh Yasir Salamah, hafidhahullah. Rest of the series located here

..The fear of Allah we DON'T have!

http://www.islamicboard.com/manners-purification-soul/35620-fear-allah-we-dont-have.html

[The following are from ***Ibn Qudaamah's mukhtasar minhajul qaasideen, pages 319-323***]

THE FEAR OF THE ANGELS, ALAYHIM ASSALAAM

Allah has said describing them,

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

They fear Allah from above them and they do what they are commanded.
[Quran an-Nahl 16:50]

And we have narrated from the Prophet that he said, "Verily, Allah has angels who tremble out of fear of Him." [al-Bayhaqi in *al-Shu'ab* #914, al-Khateeb in *Taareekh Baghdad* 12/307]

And it has reached us that from the carriers of the Throne are [angels] whose tears flow like rivers, so if [one] raises his head he says, "Glory be to You, You are not feared as You deserve to be feared." Allah will say, "But those who swear oaths by My Name are liars [and] do not know this."

And from Jaabir, "Rasul Allah said, 'When it was the night of my ascension, I saw Jibreel like a worn-out rag from the fear of Allah.'" [Ahmad in *al-Musnad* 4/25-26]

And it has reached us that Jibreel came to the Prophet and was crying. So the Prophet asked him, 'What makes you cry?' He said, "My eyes have not been dry since Allah created Jahannam, out of fear that I would disobey Him and He would throw me in it."

[al-Bayhaqi in al-Shu'ab #915]

And from Yazeed al-Ruqaashi, "Allah has angels around the Throne, their eyes cry [tears] like rivers until the Day of Resurrection. They sway as though the wind was shaking them, out of their fear of Allah ta'aala. So Allah, Mighty and Exalted, will say to them, 'O My angels, what has frightened you when you are with Me?' They will say, 'O Lord, if the people of the earth knew of your Honor and Glory the way we know of it, they would not have [been able to] swallow food nor drink, nor would they lie down in their beds. They would go out to the deserts and bellow like the cows bellow."

And Muhammad bin al-Munkadir said, "When the Fire was created, the hearts of the angels flew from their place, and when Adam was created, they returned."

And it has been narrated that when Iblees' affair came to pass, Jibreel and Mika'eel began crying. So Allah said to them, "What is this crying?" They said, "Our Lord, we are not safe from your plotting." So Allah said to them, "So be it [i.e. safe]."

THE FEAR OF THE PROPHETS, ALAYHIM ASSALAAM

Wahb said, "Adam cried over Jannah for 300 years, and he did not raise his head to the Heavens after he committed the mistake."

And Wuhaib ibn al-Ward said, "When Allah rebuked Nuh over his son when he said “I seek refuge with You

from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I would indeed be one of the losers" [Hud : 46], Nuh cried 300 years, until there appeared under his eyes the likeness of creeks from [all of his] crying."

Abud-Dardaa said, "Wheezing could be heard from Ibrahim's chest whenever he rose to prayer, out of fear of Allah, Mighty and Exalted."

And Mujaahid said, "When Daawood committed his mistake, he fell down prostrate to Allah for 40 days, until from the tears of his eyes there grew herbs that covered his head. Then he called, 'O Lord, the forehead has been injured and the eyes have hardened, and nothing has yet to return to Daawood.' So [a voice] called, 'Are you hungry for you to eat? Or sick for you to be cured? Or oppressed for you to be aided?' So he wailed a cry that aroused every growing thing, and upon that, he was forgiven."

And it was said, 'The people would visit Daawood thinking he was sick, but there was nothing with him except intense fear of Allah.'"

And Isa [Jesus] - if death was mentioned- his skin would drip blood.

THE FEAR OF THE PROPHET, SALALLAHU ALAYHI WA SALLAM

Narrated 'Aisha: "I never saw Allah's Apostle laughing loudly enough to enable me to see his uvula, but he used to smile only. And whenever he saw clouds or winds, signs of deep concern would appear on his face. I said, "O Allah's Apostle! When people see clouds they usually feel happy, hoping that it would rain, while I see that when you see clouds, one could notice signs of dissatisfaction on your face." He said, "O 'Aisha! What is the guarantee for me that there will be no punishment in it, since some people were punished with a wind? Verily, some people saw the punishment, but [while seeing the cloud] they said, 'This cloud will give us rain.' "
[Bukhari #4454, Muslim #1497]

And when the Prophet prayed, a sound like the wheezing of a cauldron could be heard because of his weeping.
[an-Nisaa'I #1199, Abu Daawood #769]

THE FEAR OF HIS COMPANIONS, RAADI ALLAHU ANHOM

We have narrated from Abu Bakr that he would hold his tongue and say, "This is what has led me to destruction."

And he said, "If only I were a tree that is chewed and then eaten."

And similarly were Talha and Abud-Dardaa and Abu Dharr.

And Umar ibnul Khattab would hear an ayah and become sick and withdraw for days.

And one day, he picked up a piece of straw from the ground and said, "If only I were this piece of straw. If only I was never anything mentioned! If only my mother never gave birth to me!"

And on his face were two black streaks from his great weeping.

And Uthmaan said, "I wish that if I die, that I am not resurrected."

And Abu Ubaidah bin al-Jarrah said, "I wish that I was a ram for my family to slaughter and eat my meat and drink my broth."

And Umraan bin Haseen said, "I wish that I were ashes scattered by the wind."

And Hudhayfah said, "I wish I had a person to take charge of my money so I could close my door upon me and no one would enter upon me until I meet Allah, Mighty and Majestic."

And a line [down which tears flowed] was on the cheek of Ibn Abbas, like a worn-out lace.

And Aishah said, "I wish that I was a forgotten thing."

And Ali said, "By Allah, I have seen the Companions of Muhammad. I see no-one that resembles them [today]. By Allah! They used to rise in the morning disheveled, dust-covered, [and] pale, with something between their eyes like goat's knees, as they had spent the night chanting Allah's Book, turning from their feet to their foreheads. If they awakened and Allah was mentioned they swayed the way trees sway on a windy day, then their eyes poured out tears until they soaked their clothes. By Allah! It is as if folks today sleep in indifference."

THE FEAR OF THE TAABI'EEN AND THOSE AFTER THEM

Haram bin Hiyaan said, "I wish, by Allah, that I was a tree that a camel would eat and discharge as droppings, and that I would not endure the reckoning of the Day of Resurrection; verily, I fear the Great Calamity."

And Ali bin al Hussain would turn yellow when he made wuduu' and [his appearance would] change. So it would be said to him, "What is it?" He would say, "Do you know before Whom I will stand?"

And Muhammad bin Waasi' would cry for most of the night and would not let up.

And Umar bin Abdul-Azeez, if death was mentioned, would quiver the way the birds quiver, and cry until his tears wet his beard.

And one night he cried, and those in his house wept [with him]. Faatimah [his wife] said, "What is with you o Ameerul-Mu'mineen? From what are you weeping?" He said, "I remembered the departure of the people before Allah ta'aala, a party in Paradise, and a party in the Blazing Fire." Then he shrieked and [had to be] covered up.

And when al-Mansoor sought Jerusalem, he stopped at a monastery Umar bin Abdul-Azeez would stay at. So he said, "Inform me about the strangest thing you saw from Umar." [It was replied], "He spent one night on the roof of this room of mine and it is made of marble. So I found water dripping from the roof [gutter]. I went up and [found him] prostrating, and the tears from his eyes were flowing down the gutter."

And we narrated about Umar bin Abdul-Azeez and Fat'h al-Mousalee that they would cry [tears of] blood.

And Ibrahim bin Isa al-Yashkaree said, "I entered upon a man in Bahrein who had withdrawn from the people and gave all his time to himself. He remembered something from the affairs of the aakhirah and he remembered death. He began to sob until his soul left him."

And Masma' said, "I witnessed Abdul-Waahid bin Zayd when he was exhorting the people, and four people died that day in the gathering."

And Yazeed bin Murshid would cry often and say, "By Allah, if my Lord promised to imprison me in the bathroom, it would be a right upon me to never cease weeping. So how is it when He has promised to imprison me in the Fire if I disobey Him?"

And Saari as-Saqatee said, "Verily, I look every day at my nose, fearing that my face has become blackened."

This is the fear of the angels and prophet and ulemaa and awliyaa. And we are more deserving of having fear than they. But fear [does not come] with the plentitude of sins, rather with the clarity of the heart and the perfection of knowledge. And we feel safe due to the dominance of our ignorance and the strength of our hard-heartedness. The purified heart is burned by the slightest knowledge, and the hardened heart will miss all exhortations.

And some of the salaf said, "I said to a monk, 'Advise me.' He said, 'If you are able to reach the rank of a man who [finds himself] surrounded by beasts and vermin and he is fearful and cautious and fears that they will eat him if he is inattentive or bite him if he is unmindful- so he is terrified- then do so."

And what this monk said about the thinking of a man surrounded by beasts and vermin- this is the reality of the true mu'min- the one who looks into his interior with the light of his insight will find it full of beasts and vermin like anger and hate and envy and pride and conceit and showing off and what is besides that. And all of that bites him and eats him if he is inattentive to them, unless he is screened from seeing them. So if the cover is removed and he is placed in the grave, he will see [these qualities] with his own eyes in the form of snakes and scorpions. They are his characteristics present [in him] now, so whoever desires to vanquish them before death and kill them, let him do it, or else will have to adjust himself wholeheartedly to their sting.

The Boy & the Cookie

"…I knew him myself. I knew him, and I don't say he was from the Children of Isra'il. No! He was from the sons of this land. I knew him personally.

He would weep intensely. He would weep intensely, and he would never have the Qur'an recited in his presence except that he would cry, and become humble and soft. He was an amazing, strange person.

He memorized the Qur'an when he was only twelve! However, he was older due to the Words of Allah and his knowledge of Allah, and I don't place him higher in status than Allah would.

I tell you about him while I have placed a condition on myself that I don't tell you other than what I saw with my own eyes. The second condition I placed on myself is that I don't exaggerate in anything I say about him.

He memorized *'Sahih Muslim'* with me in two weeks. He memorized *'Sahih al-Bukhari'* with my third friend – we were three – in two weeks. Do you realize? I didn't know that he had memorized al-Bukhari, and my friend didn't know that he had memorized Muslim. He loved sincerity. He always loved as-Sirri as-Saqti. Do you know why as-Sirri as-Saqti in particular? Because as-Sirri as-Saqti used to pay a lot of attention to sincerity.

He was very good in school, and in fact excelled in it. He would only sleep between the time he got home from school until *Dhuhr* time. After *'Asr*, he would attend *halaqah*s. After *Maghrib*, he would attend the lessons of the scholars. After *'Isha'* until eleven, he would study for school. From eleven – every single day – he would pray all night until *Fajr*.

I am not exaggerating! He is from our own sons, from our country!

Whenever he would read the Qur'an, he would cry. I would read that when some of the *Salaf* would read the Qur'an, they would pass out. I know the dispute among the scholars on this, but I have never seen this with my own eyes except from this youth. We would pray the Friday prayer, and the *imam* would recite: ***{"And the inhabitants of Hell called out to the inhabitants of Paradise 'Give us a drop of water!'"*** } [*al-A'raf*; 50] And he fell down on his head, and we thought he had died.

We prayed one night at my house. I pretended that I was asleep in order to see what he would do. He came over and motioned with his hand over my eyes (to see if I was awake). He woke up at eleven, and I would sleep and wake up, sleep and wake up – and he would be standing in a *rak'ah* and I wouldn't see him go down. He would then bow and I wouldn't see him come up.

On a different night, he would read the Qur'an. When he got to this verse, in front of me: {***"Indeed, it is Hell, taking away the skin of the head!"***} [*al-Ma'arij*; 15-16] he cried and passed out. I woke him up, and he got up and made ablution and prayed. When he got to the verse: {***"Indeed, it is Hell, taking away the skin of the head!"***} he again cried and passed out. I woke him up, and when he got to it a third time, he recited it and passed out again and didn't wake up until the call for *Fajr* prayer.

He would recite the entire Qur'an every three nights in secret while praying at night, and would do so every seven days openly during the day. I am not exaggerating, as he would do this in front of me. And by Allah, he would remember Allah in a single day more than 12,000 times! I counted them myself while sitting with him – 12,000 times! I would ask him: "Why?" He replied: "I don't want Abu Hurayrah to have done more than me." He had jealousy, jealousy when it came to worship!

He was only seventeen at the time, when he was at this level!

I didn't know what to say about him! Whenever he would come across a text to memorize, I would say: "I challenge you to memorize this." He would say: "Don't challenge me!" I would try to fire him up, and say: "I challenge you!" The next day, he would come and recite the text to me as if it were just his name. If he made just three mistakes, he would not consider himself to have memorized it. Three mistakes!

This was a person who would repent! If only you knew his sin! I will tell you later what his sin was.

If we lost hope in a youth – we would give *da'wah* to someone and lose hope in him, we didn't know, and I am speaking about myself and Allah Knows best about others – he was someone whose supplication was answered in front of seventeen people who bear witness to this, in more than one incident. If we lost hope in a youth, we would tell him to go and give him *da'wah*. By Allah, after just two days, this person would be guided. He would walk with him for just two days. The first day, the second day, and he would then be praying in the first row! Whether he was a smoker, a drug user, etc., he would become upright right away by the Permission of Allah. This is blessing! Blessing!

One day, he would pray behind a scholar in the southern region who you know of who would elongate the prayer. So, he would elongate it, following the *Sunnah*. He would lead the people in prayer, and a man came and hit him on the back with a stick while he was bowing, in front of me. After the prayer, he looked at him and asked: "Why did you hit me?"

He replied: "You have whisperings! You make us pray too long!"

The *imam* replied: "You are healthy! You are healthy!"

The man replied: "How do you know I'm healthy?"

This youth then raised his hands to Allah – as soon as he raised his hands, my heart stopped – and said: "O Allah, take away his health until he knows its value and prays properly in front of You!" It was the *'Asr* prayer, and I swear by Allah that this man didn't pray *Maghrib* with us. He was at home, laying in bed. After a few weeks, I saw him and said: "Fear Allah! The man is at home in bed! I ask you by Allah…" He said: "My brother, I didn't mean to do this!" I said: "Ask Allah to cure him." By Allah, the man prayed with us the next prayer!

In the *Haram*, he would wear thick glasses. I am telling you that this is a repenter from our times! I know him! He is my friend! I am greater than him in age, but he is greater than me. I don't place him in status higher than where Allah has placed him.

They were in the *Haram*, and he was wearing glasses, and they bothered him. He said: "I can't go to Palestine one day with glasses." So, he went to the well of Zam Zam in front of the people – they were seventeen people – and he took off his glasses, took the Zam Zam water, said: "O Allah, make it a cure for my vision," and drank it. He then said: "Allah is the Greatest!" and threw the glasses away in front of everyone! They wanted to test him, and they pointed to a clock that nobody could see, they asked him: "Can you tell us what time it is?" He said: "The time is such and such." Exact! He would read the Qur'an…his vision was returned 100%!

Indeed, it is supplication! ***"…and if he asks Me, I will Give him."***

The incidents are many, but the time doesn't permit me to tell them all.

You know, one day I asked him about his sin. When did I ask him? One day, he recited the verse: {***"On the day when some faces will be brightened and some faces will be darkened…"***} [*Al 'Imran*; 106] By Allah, he cried to the point that my heart was as if it was being torn. I said to him: "The Messenger of Allah said: **"The worst of people is he who is asked by Allah and is not responded to,"** and I ask you by Allah: what makes you cry like this?" I want to cry like him, people! I want to feel the happiness he felt!

He said: "I committed a sin in my life."

I asked him: “What is this sin?”

Do you know what his sin was? You will laugh at yourself. I will explain it to you. He said: “When I was in second grade [before reaching puberty], I went into a store and took a cookie and ate it, and the Fire is more deserving of a body that is nurtured on what is forbidden (i.e. because the cookie didn’t belong to him).”

He died. He died, may Allah have Mercy on him, when he was only twenty. He died because of a stray bullet that someone fired accidentally while playing with a weapon. A bullet was accidentally fired and entered the body of this youth, killing him. He died as a righteous person, and I assume him to be such.

He died, and that was it. It was all over.

However, his life didn’t die. And by Allah, were it not the fact that he asked me by Allah to not reveal his name, I would have revealed it…”

[May Allah reward my good friend Muhammad who showed me this clip, and make me, him, and all who read this story like this incredible youth.]

Watch Video online: http://www.youtube.com/watch?v=HQZONHP-YII

Love to be Unknown - statements of Ikhlaas (sincerety) and Zuhd (non-attachment to the world) of the Salaf

In the Name of Allâh, the Most Beneficent, the Most Merciful

Some amazing statements from Shaykh Sayyid al-'Affani's book on Ikhlas:

'Abdullah ibn al-Mubarak: "Develop a love for obscurity, being hidden from the people, and disliking fame. Do not show that you love obscurity such that you end up raising yourself (above others). The fact that you ascribe Zuhd (asceticism) to yourself has taken you out of the realms of Zuhd because you will have drawn in the praise and admiration of people." 1

Obscurity is not shameful for him

Who is of virtue and completeness

For the Night of Decree is left obscure

And it is the best of all nights…

"My brother, if you desire the path of sincerity, flee from the clatter and clinks of fame, and flee from the clamour that comes with being a celebrity. Be like the roots of a tree; it keeps the tree upright and gives it life, but it itself is hidden underneath the earth and eyes cannot see it. Or be like the foundations of a building; were it not for the foundation, no wall could be erected and no house could be established, but yet no-one sees the foundation." 2

Ibrahim al-Nakha'i: "They (the pious predecessors) used to dislike showing the righteous deeds that performed in secret." 3

Al-Fudhayl ibn 'Iyyadh: "The best of knowledge and righteous acts are those hidden to the people." 4

Sufyan al-Thawri: "Every deed that I have manifested to the people, I do not count it as being anything…" 5

Wuhayb ibn al-Wird wrote to a brother of his the following: "By the external appearance of your knowledge, you have attained (high) ranks and reverence with the people! So seek with Allah higher ranks and closeness by virtue of your hidden good deeds. And know that these two ranks, one cancels out the other." 6

Khalid ibn Durayk said about Ibn Muhayriz: "… He had two characteristics which I haven't seen in anyone I've met in this Ummah; He was the furthest from remaining silent over Truth after it became clear to him, regardless of who was angered or pleased, and he was the most ardent in hiding his best deeds from himself." 7

Imam al-Shafi'i: "The scholar/knowledgeable one should have good deeds stored in secret between him and Allah the Most High. Indeed, all that he manifests of knowledge or deeds to the people, will be of little benefit in the Hereafter." 8

And regarding the verses:

يُنفِقُونَ رَزَقْنَاهُمْ وَمِمَّا وَطَمَعًا خَوْفًا رَبَّهُمْ يَدْعُونَ الْمَضَاجِعِ عَنِ جُنُوبُهُمْ تَتَجَافَىٰ

يَعْمَلُونَ كَانُوا بِمَا جَزَاءً أَعْيُنٍ قُرَّةِ مِّن لَهُم أُخْفِيَ مَّا نَفْسٌ تَعْلَمُ فَلَا

Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend out of what We have bestowed on them.

And no person knows what is kept hidden for them of joy as a reward for what they used to do.” [al-Sajdah: 16-17]

Al-Hasan al-Basri said, “These people hid their deeds so Allah the Most High hid for them that which no eye has seen and no ear has heard.”

May Allah help us in attaining and retaining good intentions and deeds of great sincerity, ameen.

____

1] Al-Atqiya’ al-Akhfiya’ by Dr. Sa’id ‘Abd al-‘Adhim

2] Al-Niyyah wal-Ikhlas by Dr. al-Qaradawi

3] Tahdhib al-Hilyah

4] Tanbih al-Mughtarin

5] See above source

6] Tahdhib al-Hilyah

7] See above source

8] Tanbih al-Mughtarin

http://kalamullah.com/unknown.html

Courtesy of Fajr

Related

The Fear of Fame: A Lost Characteristic Dr. Sayyid al-’Affani

The Fear of Fame: A Lost Characteristic



In the Name of Allâh, the Most Beneficent, the Most Merciful

The scholars and the righteous of this Ummah always feared fame and becoming well-known amongst the people. They would dislike for their name to be mentioned much and you can see one of them fleeing from the people as if they were a fitnah (trial), whilst at other times you can see one get up and leave the circle of knowledge which he was conducting because the numbers became too many.

Below here are some amazing statements from our predecessors that allude to just how much they held onto sincerity and how much they fled from fame and from being spoken about.

Ibn Mas'ood (radhiallahu `anhu): *'(O people!) Be the springs of knowledge and the lamps of guidance! Stick to your homes and be like a light in the night, revivers of hearts, wearing worn-out clothes, you will then be known by the people of the heavens and be hidden among the people of the earth.'*

A man said to Bishr: *'Advice me.'* So he said, *'Let your mention be unknown…'* And Hushib would be found crying saying, *'My name has reached the Masjid!'*

Both **Ibrahim al-Nakha'i** and **al-Hasan** used to say, *'It is enough of an evil that a man should be pointed at in matters of Deen or Dunya (i.e. out of fame), except him whom Allah has protected. Righteousness lies here'* and he'd point to his chest three times.

Ibrahim ibn Adham: *'A slave who loves fame has not been truthful to Allah.'*

'Aasim: *'If more than four people came and sat around Abul-'Aaliyah, he would get up and leave.'*

Dawud al-Ta'i used to say: *'Flee from people just like you would flee from a lion.'*

Imam Ahmad: *'Glad tidings be to the one whose mention has been hidden by Allah!'* And he would say, *'I wish for something that will never be… I wish to be in a place devoid of other people.'*

Dhul-Nun: *'Being pleased with being around people is from the signs of bankruptcy'*

Fudhayl ibn 'Iyyadh: *'If you can get by without being known, then do so. What does it bother you that people will not praise you, and what does it bother you that you may be blameworthy in the sight of people if in the Sight of Allah you are praiseworthy?'*

Muhammad ibn al-'Alaa ibn Musayyib from Basra wrote to Muhammad Yusuf al-Asbahani saying, *'O my brother, whoever loves Allah loves that he remain unknown (to the people).'*

Bishr ibn al-Harith: *'I do not know a single man who loves fame except that he loses*

his religion and becomes disgraced. No-one who has fear of Allah, loves to be known amongst the people.'

He (rahimahullah) also said: *'A man who loves that everyone should know him, will never find the sweetness of the Hereafter.'*

Yazid ibn Abi Habib: *'Indeed from the fitnah of a scholar is that speech should become more pleasing to him than silence and listening.'*

Abu Huraira (radhiallahu `anhu) used to say: *'Were it not for an ayah in the Book of Allah, I would not have narrated to you people (ayah below):*

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ

أُولَئِكَ يَلعَنُهُمُ اللّهُ وَيَلْعَنُهُمُ اللاَّعِنُونَ

'Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers.' [al-Baqarah: 159]

Al-Sha'bi: *'We tried incredibly hard to get Ibrahim al-Taymi to sit down in the masjid and narrate to the people but he refused.'*

Ibn Abi Layla: *'I met a hundred and twenty Companions of the Prophet (sallallaahu `alayhi wa sallam), and none of them would narrate except that he loved his brother to suffice him of that. And none of them gave fatawa except that he wished his brother would suffice him of that.'*

'Abdullah ibn Abbas: *'Indeed Allah has slaves who have been silenced by the fear of Allah although they are eloquent in speech.'*

Sufyan al-Thawri: *'If you can become a scholar without being known, then do so. For indeed the people, if they knew what was in you, they would eat your flesh.'*

He (rahimahullah) wouldn't allow more than three people to sit in his gathering. One day, more than three came and he saw his gathering had increased so he stood up in fear and said, *'By Allah, we have been taken and we do not even feel it! By Allah, if the leader of the faithful, 'Umar (radhiallahu `anhu) were to see someone like me sitting in this gathering he would make me stand up and say 'The like of you is not worthy of this!'*

It is reported that when he sat to narrate hadeeth, he would sit in fear and terror. If a cloud passed over him, he would become silent until it passed then he'd say, *'I feared that it contained stones with which we would be struck with.'*

When **Bishr al-Hafi** abandoned narrating hadeeth in a gathering, the people said to

him: *'What are you going to say to your Lord when He asks you 'Why did you abandon narrating to the people the statements of My Prophet Muhammad (sallallaahu `alayhi wa sallam)?!'* He (rahimahullah) said, *'I will say, O my Lord. You have commanded me to do it with sincerity but I did not find that in me.'*

It was said to **Sufyan Ibn 'Uyaynah** once, *'Won't you sit and narrate to us?'* He (rahimahullah) said: *'By Allah, I don't see you worthy of being narrated to nor do I see myself worthy of being listened to.'*

Ibrahim Ibn Adham; -

Ibrahim ibn Adham: *'I never found delight in living except in al-Sham (greater Syria). I would flee with my religion from heights to heights and from mountain to mountain. Whoever saw me said 'He's delusional' and whoever saw me said 'He's a porter.'*

He (rahimahullah) would also say: *'The scholars! When they taught they would act (righteous deeds) and when they acted, they would become busy in that, and when they became busy they would be missed by the people and when they were missed, they would be sought out by the people, and when they were sought, they would flee.'*

One day he passed by the gathering of al-Awza'i (rahimahullah) and saw that a large number of people had gathered. So he said, *'If all this crowding was around Abu Huraira, he would have departed from it.'* This reached al-Awza'i who got up and abandoned the gathering from that day on.

Ibrahim ibn Adham was an amazing personality masha'Allah; he tried hard to keep away from the people in fear of them mentioning him too much. But his fame shot up and his name became so widespread to the point that it was said one time *'He is in the garden'* (where he worked tending to crops), so the people entered it, encircling it, saying *'Where is Ibrahim ibn Adham?'* So he began to encircle along with them saying, *'Where is Ibrahim ibn Adham?!'* [Point being here that his name, character and reputation was known but he himself was hardly seen so they didn't recognise him!]

He (rahimahullah) said: *'My eye never found solace and delight in a day of this world except once. I spent the night in a mosque in one of the villages in al-Sham whilst I had a stomach sickness. The mu'adhin then grabbed me by my leg and dragged me out of the mosque!*' – He found solace in this because the man did not recognise him and he did not leave the mosque as he was ill and illness had made him remain in the mosque.

Quotes taken from the book: *Ta'tir al-Anfas min Hadith al-Ikhlas* by Dr. Sayyid al-'Affani (original sources include Tahdhib al-Hilyah, Siyar A'lam al-Nubalaa, Tanbih al-Mughtarin and Sifat al-Safwah to name but a few)

Courtesy of Fajr

Ikhlaas (Sincerety): So when a tear would come to him, he would wipe his nose saying; "'What a severe cold!"

Examples of the Salaf with Ikhlâs

The Salaf (pious predecessors) of this Ummah did not simply consider Ikhlâs as mere âyât which are recited, or ahâdîth which are transmitted, but they gave it much more significance, and their example is a light which is to be followed. This is because they truly realised its importance.

Al-Fudayl said, **"Allâh wishes from you only your intentions and desires (irâdah)."**[1]

They encountered great difficulty required in order to attain Ikhlâs and clarified this to the people. Sahl bin `Abdillâh al-Tustarî was once asked, **"What is that which is most difficult for the soul [to attain]?"** He answered, **"Ikhlâs, because [the self] does not get anything out of it."**[2]

Yûsuf bin Asbât said, **"Purifying one's intention from corruption is more difficult for persons than lengthy exertion (ijtihâd)."**[3]

Here are some examples of the Salaf and how they dealt with Ikhlâs, in order that you may take lesson and follow their paths:

1) Not attributing Ikhlâs to oneself.
The Salaf realised that attaining Ikhlâs is from the most difficult things which a person faces, and requires true striving, and therefore would negate this characteristic from themselves.

Hishâm ad-Distawâ'î said, **"By Allâh, I am unable to say that that I ever went a day in search of hadîth, by which I sought the Face of Allâh."**[4]

Do you know who is Hishâm ad-Distawâ'î, the one accusing himself of being insincere in his seeking of knowledge?! Shu`bah bin 'l-Hajjâj said about him, "I do not say that anyone sought hadîth, seeking by it the Face of Allâh, except Hishâm ad-Distawâ'î." Shâz bin Fayâdh said about him, "Hishâm cried, until his eyes became impaired." Hishâm would say, "If the lamp went out, I would remember the darkness of the grave." And he said, **"It amazes me how an `Ālim (scholar) can laugh."**[5]

Sufyân ath-Thawrî would say, **"Nothing is more difficult for me to treat than my intention (niyyah) for indeed it turns on me."**[6]

Yûsuf bin 'l-Husayn said, **"How many times have I tried to remove riyâ' from my heart except that it sprouted in a different colour (i.e. in a different form)."**[7]

These people become Imâms, and despite this they were the strictest of people when it came to accusing themselves!

2) Hiding deeds.

al-Hasan ‘l-Basrî said, speaking about the striving of the Salaf in hiding their deeds, **“A man would have gathered the Qur’ân (i.e. memorised it) whilst his neighbour would be unaware. Another man would have learnt a lot of Fiqh whilst the people would be unaware. A man would be praying lengthy prayer in his house, whilst he has guests, and they would not even realise. Indeed, I came across a people, there was not a single deed on the face of this earth which could be done in secret, that they ever done it in public!”**

These Muslims would strive to supplicate to Allâh, and nothing could be heard from them except a low whisper between them and their Lord. That is because Allâh says,

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

“Call upon your Lord in humility and privately; indeed, He does not like transgressors.”[8]

3) Hiding deeds from family and wives.
Abû ‘l-`Âliyah said, **“I learned writing and the Qur’ân without my family noticing, and not a drop of ink was ever seen on my garment.”**[9]

Dâwûd bin Abû Hind fasted 40 years whilst his family was unaware. He would take his lunch with him and give it away in charity, and would then return home for dinner and break his fast with them.[10]

4) Fear of beautifying deeds and doing things for other than Allâh.
`Alî bin al-Bakkâr al-Basrî said, **“That I meet the Shaytân is more beloved to me than meeting so-and-so; I fear that I may do something for him (i.e. to impress him etc), and fall in the Sight of Allâh.”**[11]

5) Not making ones knowledge apparent.
Ibn Fâris mentioned regarding Abû ‘l-Hasan al-Qattân that he said, **“I was afflicted with illness in Basrah, and I think I am being punished due to speaking a lot during the journey.”** He thought that this illness was a punishment resulting from him making his knowledge apparent when he was travelling!

6) Hiding ones tears.
Hammâd bin Zayd said, “Ayyûb was such that a hadîth would be narrated to him, which would soften his heart and cause his eyes to shed tears. So when a tear would come to him, he would wipe his nose saying, **‘What a severe cold!’** He would show that he had a cold in order to hide his crying.[12]

Al-Hasan ‘l-Basrî said, “A man would be sitting in a gathering, and tears would come to his eyes. He would try to hold them in, but if he felt that he would be unable to, **he would stand and leave.”**[13]

Muhamamd bin Wâsi` said, **“A man would cry for 20 years, while his wife would not know.”**[14]

And he also said, “I came across men; one of them, his head would be on the same pillow as his wife’s head; and **what is under his cheek would become soaked with his tears, whilst his wife would be unaware.** And I came across men; **one of them would stand in the first row (in prayer), his tears would be flowing down his cheeks, and the person standing next to him would be unaware.”**[15]

7) Imâm ‘l-Mâwirdî and his writing of books.

This Imâm has a very strange story regarding Ikhlâs and his writing of books. He wrote many works in Fiqh, Tafsîr etc, but did not make anything from it public during his lifetime. He hid his works in a place which no one knew. When death approached him, he said to a person who he trusted, *“All the books in such-and-such place are mine, and I did not make anything public because I did not find a sincere intention. When death approaches me, place your hand in my hand, and if I grasp it then know it has not been accepted from me, so act upon that and throw all my books in river during the night. However, if I do not squeeze it, then know that it has been accepted, and I have attained what I was hoping for with Allâh.”* So that person said, when death approached him and I placed my hand in his, he did not grasp it, then I knew that this was a sign of acceptance, and his books were made available to the people after that.[16]

8- `Ali bin ‘l-Husayn and his charity during the night.

`Al bin ‘l-Husayn used to carry bread on his back in the darkness of the night and follow the poor people (to give it to them). He used to say, **“Charity in the darkness of the night extinguishes the Lords anger.”**

The poor people in Madînah used to live and would not know where they were getting their food from. When `Ali ibn Husayn passed away, they started missing what they used to be given at night. When he died, they found marks on his back from the sacks of provisions he used to carry at night to the houses of the widows and they found out that he used to provide for a hundred (poor) families.[17]

This was the state of these people, they would hide their deeds, but Allâh made them apparent so that they become Imâms who are followed. Allâh says,

وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

“…and make us an example for the righteous.”[18]

وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا

“And We made them leaders guiding by Our command.”[19]

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[1] Jâmi` ‘l-`Ulûm wa ‘l-Hikam (13).
[2] Madârij ‘l-Sâlikîn (2/92) and Jâmi` ‘l-`Ulûm wa ‘l-Hikam (17).
[3] Jâmi` ‘l-`Ulûm wa ‘l-Hikam (13).
[4] Târîkh ‘l-Islâm (3/175), Siyar A`lâm an-Nubalâ’ (7/152).
[5] Târîkh ‘l-Islâm (3/176).
[6] Al-Ikhlâs wa ‘l-Niyyah (65).
[7] Madârij ‘l-Sâlikîn (2/92).
[8] Qur’ân – al-A`râf (7):55.

Refer to az-Zuhd by Ibn ‘l-Mubârak (35-36).
[9] Siyâr ‘l-A`lâm an-Nubalâ’ (6/17).
[10] Hilyat ‘l-Awliyâ’ (3/94).
[11] Hilyat ‘l-Awliyâ’ (8/270).
[12] Musnad Ibn ‘l-Ja`d (1246), Siyâr ‘l-A`lâm an-Nubalâ’ (6/20).
[13] Al-Zuhd by Imâm Ahmad (262).
[14] Hilyat ‘l-Awliyâ’ (2/347).
[15] Ibid.
[16] Târîkh ‘l-Islâm (7/169), Siyâr ‘l-A`lâm an-Nubalâ’ (18/66).
[17] Siyâr ‘l-A`lâm an-Nubalâ’ by adh-Dhahabi.
[18] Qur’ân - al-Furqân (25):74.
[19] Qur’ân - al-Anbiyâ’ (21):73.

Source

http://blog.alsiraat.co.uk/articles/examples-of-the-salaf-with-ikhlas

"..a man in the gathering sighed deeply..."

1) Muhammad ibn Yazeed narrated to us…that Ibraheem said:

“[The Salaf] used to hate that a man would show the best of what he has when they gather”

2) ‘Aasim ibn ‘Aamir ibn ‘Alee narrated to us…that Maymoon ibn Mahraan said:

“Umar ibn ‘Abdul ‘Azeez was speaking to a gathering of his brothers one day, he was giving a beautiful sermon when he saw a man in the circle wiping a tear drop from his eyes so he stopped. I said to him, ‘O leader of the believers, continue.’

He said; “leave me, for indeed there is a Fitnah in speech, and actions are more rightful for a believer than speech.”

3) My father narrated to me that…I heard Muhammad ibn Waasi’ saying:

“A man would cry for twenty years while his wife is with him, and yet she would not know of it.”

4) Ahmad narrated to us…Muhammad ibn ‘Abdullaah az Zarraad said:

“Hisaan ibn Abee Sinaan would buy a whole household (of slaves), a man and his family and then free them all, he wouldn’t even get to know them or tell them who he was.”

5) Both Khaalid and ‘Ubayd Allaah said…that al Hassan said:

“If a man were free for an hour, he would seclude himself and pray, he would tell his family: ‘If someone asks for me just tell them I’m busy.’

6) Muhammad ibn ‘Alee ibn al Hasan narrated to us…that al Hassan was teaching or giving a sermon one day, a man in the gathering sighed deeply, al Hassan said to him:

“If you did it for Allaah you have made yourself known, and if you did it for other than Allaah you have destroyed yourself.”

7) Ya’qoob ibn Isma’eel said…that as Saleel used to teach or read, tears would well up in his eyes but he would turn it to laughter.

8) Khaalid ibn Khadaash narrated to us…that Ayyoub cried one time, so we looked at him and he said:

“It’s just a cold that I get from time to time.”

He cried another time until it became clear he was crying, he said:

“If a man reaches an old age, he becomes sick.”

9) Khaalid ibn Khadaash narrated to us…that ‘Ubayd Allaah ibn ‘Abdullaah said:

“Goodness was not known from ‘Umar or ibn ‘Umar until they spoke or acted. A man would worship Allaah for twenty years, his own neighbor would not know of it.” Hamaad [in the chain of narration] said: “One of you would pray one night or part of a night, and his neighbor would know in the morning.”

Secret Tears

Muhammad b. Wâsi’ said:

I have lived amongst men who were such that one of them would lie with his wife on the same pillow and his side of the pillow would be soaked with his tears under his cheek without his wife even noticing.

Ibn Abî Al-Dunyâ, Al-Ikhlâs wa Al-Nîyah (Sincerity and Intentions) p34.

Muhammad b. Wâsi' Al-Azadî Al-Basrî was one of the famous and pious Tâbi'în. He reports from Anas b. Mâlik – Allah be pleased with him – and others. He died in 123H, Allah have mercy on him.

The Call of Bilâl and the Tears of Al-Shâm

It is reported that Bilâl – Allâh be pleased with him – never used to call the adhân for anyone after the death of Allâh's Messenger – Allâh's peace and blessing be upon him. He wanted to go for al-jihâd but Abû Bakr didn't want him to go. So Bilâl said, **"If you freed me [when I was a slave] for Allâh's pleasure, then let me go."** So he went to Al-Shâm. When 'Umar arrived in Al-Jâbiyah [during his Caliphate], the Muslims requested him to ask Bilâl to do the adhân for them, so 'Umar asked him. He called the adhân one day, and never were as many people heard crying as on that day, as they remembered the Prophet – Allâh's peace and blessing be upon him.

It is said that the adhân of the people of Al-Shâm was taken from this adhân.

Al-Dhahabî, Siyar A'lâm Al-Nubalâ`, in his biography of Bilâl b. Abî Rabâh.
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http://www.subulassalaam.com/articles/article.cfm?article_id=60

"And was this showing off, O Sufyan?"

http://www.ahlalhdeeth.com/vbe/showthread.php?t=1367

One year, while Sufyan Ath-Thawri was performing pilgrimage in the company of Shaiban Ar-Ra'i, a lion appeared before their traveling party on the road they were traveling upon.

Sufyan said to Shaiban:

"Look how this lion is blocking the way and terrifying the people."

"Do not fear," Shaiban said.

When the lion heard Shaiban's words, it moved its tail, as a dog might do when it is showing how obedient it is to its master. After he approached the lion, Shaiban rubbed its tail gently; it made another meek, subservient gesture with its body and tail, after which it hurried into the distance, leaving the traveling party alone.

"What is this showing off,O Shaiban?" Sufyan asked.

"**And was this showing off, O Sufyan?"** Shaiban answered.

"Had I wanted to show off and gain fame, I would have placed my provisions on its back for the journey, until we reached Makkah!" [1]

[1] *Sifatus-Safwah* 4/307 and *Bahrud-Dumu*', page 131

[From the book 'Glimpses of the lives of Righteous People']

[Washed Away 50 000 Ahadith!]

The father of Abee Aasim said: I heard my son narrate from Abu Abdullah al-Kasa`i; I heard ibn Abee Aasim say:

When the affair of al-Alawee occurred in Basrah all of my books were lost, so I re-wrote fifty thousand ahadith from memory. I used to go to the greengrocers' shop and write using the light of his lamp. Then I realised that I had not asked the permission of the owner of the lamp to sit in its light so I went to the sea and washed away all I had written and wrote it again.

[Siyar a'laam an-Nubalaa' 13/430-439]

"Woe to you, son of Adam! Can you fight Allah?"

We laugh and yet who knows?

It is reported that Hassan Al Basri said:

We laugh and yet – who knows? – perhaps Allah has looked at some of our works and said: "I will not accept anything from you." Woe to you, son of Adam! Can you fight Allah? Whoever disobeys Allah is fighting Him. By Allah! I have met seventy veterans of Badr. Most of their garments were wool. Had you seen them you would have said they are crazy, and had they seen the best among you they would have said: "Those people will have no part in the Hereafter." Had they seen the worst among you they would have said: "Those people do not believe in the Day of Reckoning." I have seen people for whom this world was cheaper than the dust under their feet. I have seen people the like of whom would come home at night, not finding more than his own portion of food, and yet say: "I shall not put all of this into my belly. I shall certainly give some away for Allah's sake." Then he would give away some of his food in charity, even if he were more in need of it than its recipient.

[Narrated from `Alqama ibn Marthad by Abu Nu`aym in Hilya al-Awliya']

Taken from **IslamicQuotes.org**

Small Good Actions - Great Rewards

His Best Camel, given in charity...

I would like to share this short Story with you which was narrated to us by Dr. Saleh as-Saleh (May Allah Have Mercy upon him) in his room Understanding- islam1. You can listen to the audio The Camel Given In Charity

The Sheikh began:

"Do you want hear this real story which took place here about a hundred years ago. (In Saudi) Tayib. This is real! This is real!"

He continued:

"Bismilaahi Rahmaani Raheem. This story took place here about hundred years ago and it was also broadcasted on the radio stations. It is about a man call Ibn Jad'aan. He (Ibn Jad'aan) said how during Spring times he used to go out. He would see good and healthy fat camels and their udders filled to the extent of almost exploding. Whenever the little offspring (i.e. the calf) came close to the mother camel, her milk would pour forth because of the great abundance of blessings and abundance of goodness.

So I (Ibn Jad'aan) looked at one of my she camels with her calf and I remembered my poor neighbour who had seven young daughters. So I said to myself, by Allah I will give this camel and her calf as Sadaqah (charity) to my neighbour - and he recited the Ayah where Allah said in (Surah Al-imraan: 92):

"By no means Shall you Attain piety righteousness unless you spend in Allah's cause of which that you love"

And the most beloved from amongst my cattle, to me, is this she-camel. So I took her along with her calf and knocked on the door of my neighbour. I told him to accept it as a gift from me. I saw his face glooming with happiness and he was unable to utter anything in response.

So he benefited from its milk and used to load wood on its back, awaiting for its offspring to grow up in order to sell them. Subsequently, he gained great good from this camel.

After the spring had passed, the dry summer came with its drought, and so the Bedouins began looking for water and grass. We gathered our belongings and left our places looking for water and the duhool (plural of duhul) or 'holes' in the earth, situated underground leading to water traps underneath the ground. Their openings are on top of the ground, as the Bedouins know of very well.

I (i.e. Ibn Jad'aan) entered into one of these holes so as to bring some water to drink...

Dr Saleh continued: "and his (Ibn Jad'aan's) three sons were waiting for him outside the hole. However he did not return. His three sons waited for him for one, two and three days and finally became hopeless.

They said maybe he was stung by a snake and died or he was lost under the earth and destroyed. They (and we seek refuge in Allah from this) waited for his destruction. Why? Due to greed in order to distribute his inheritance.

So they returned home and divided what he had left, amongst themselves. Then they remembered that their father (Ibn Jad'aan) gave a she-camel to their poor neighbour. They went to their neighbour and told him that it is better that he give them back the she-camel and take another camel in replace of it, otherwise they will take it by force and he will be left with nothing.

The neighbour complained that he would report them to their father. So they informed him that he had died. He inquired as to how and where Ibn Jad'aan had died, and why they hadn't told him. They then explained how he entered into one of these holes underground in the desert and did not come out.

The neighbour said: " By Allah take me to this place and take your she-camel and do whatever you do with it and I don't want your camel in return!"

They took him and when he saw the place, he went and brought a rope, lit a candle, tied it outside the duhul (the hole) and then stepped into it crawling on his back until he reached the places whereby he could crawl and roll. Eventually the smell of moisture became closer and then all of sudden he heard the sound of a man by the water groaning and moaning.

He went closer and closer towards this sound in the darkness putting his hand out all over until his hand fell onto the man (Ibn Jad'aan). He checked his breath and he was still breathing after one week! He pulled him out covering his eyes so as to protect him from the sunlight. He took with him some dates, moistened them in water and gave it to him to drink.

He then carried him on his back and took him to his house and life gradually return to this man whilst his sons didn't know. He then asked him: "Tell me, by Allah, one week while you were underground and you didn't die?!"

"I will tell you something strange..." Ibn Jidaan explained: "...when I went down there I got lost and waves took me from all directions and I said to myself I'd better stay close to this water that I have reached. So I started to drink from it, but hunger had no mercy and water does not suffice. Then after three days hunger intensified on me and took me from all parts. While I was lying on my back I surrendered myself to Allah and put all my affairs in his hands and all of the sudden I felt the warmth of milk pouring onto my mouth. So I sat in the midst of the darkness and I saw a pot coming closer to my mouth. I drank from it until I took from what is sufficient and then it would go! This occurred three times in the day but the last two days it stopped and I didn't know what happened."

His neighbour then informed him:

"If you know the reason you will be amazed! Your sons thought you had died and they came to me and took away the she-camel which Allah (Subhaanahu Wa Ta'Aala) was giving you from its milk!"

The Muslim is in the shade of his Sadaqah (Charity). Allah stated in (Surah At-Talaaq: 2,3): "...**and whoever fears Allah and keeps his duty to him, he will make a way for him to get out (from every difficult)" and "...and he will provide him from (sources) he never could imagine. And who ever puts his trust in Allah, then he will suffice him".**

By: Dr. Saleh as-Saleh May Allah have Mercy upon him. Ameen

Sincerity when giving a Coat to the poor -during the winter- could be such a good deed!

Ibn Rajab said in *'Lata'if al-Ma'arif'* (p. 281):

"Taking care of the poor in the winter and protecting them from the cold is a great deed.

Safwan bin Salim went out on a cold night in Madinah near the mosque, and he saw a man with little clothing on. So, he took off his coat and covered him up with it. So, someone living in Sham saw in a dream that Safwan bin Salim had entered Paradise with a shirt he had made. So, he went to Madinah and said: "Show me where Safwan is." When he found him, he told him of the dream.

Also, Mis'ar saw a bedouin standing in the Sun saying:

*Winter has come, and I have no money * And such a thing can only happen to a Muslim;*

*The people have put on their coats * And it is as if I am in Makkah only wearing ihram…*

So, Mis'ar took off his coat and put it on the man.

It was related to one of the righteous leaders that there was a woman with four orphaned children who were naked and hungry. So, he had a man go to them and bring them clothes and food. He then took off his outer clothing and said: "I will not wear these or be warmed by them until you return and tell me that they are clothed and fed." So, the man went and came back and confirmed to the leader while he was shivering in the cold that they had taken the clothes and had eaten. He then put his outer clothes back on, and at-Tirmidhi reported from Abu Sa'id al-Khudri that the Prophet said: **"Whoever feeds a hungry believer will be fed by Allah on the Day of Judgement from the fruits of Paradise, and whoever quenches his thirst will have his thirst quenched from the Sealed Nectar, and whoever clothes him will be clothed from the green silk of Paradise."** And Ibn Abi ad-Dunya reported with his chain that Ibn Mas'ud said: "The people will be gathered on the Day of Ressurection as naked, hungry, and thirsty as they ever were. So, whoever clothed someone will be clothed by Allah, whoever fed someone will be fed by Allah, and whoever quenched someone's thirst will have his thirst quenched by Allah, and whoever relieved others will be given Relief by Allah.""

I asked a woman from Kosovo: 'How do you know Shaikh Ibn Baaz?'

Wafaa Muhammad al-Baaz said,

"I asked that woman from Kosovo who called up to give condolences after Shaikh Ibn Baaz passed away, **'How do you know Shaikh Ibn Baaz?'** I asked.

So she said, **'How can I not know him when my expenditure** (financial support) **used to come from him?'"**

Mawaaqif Mudee'ah, p. 183.

“I never made du’a to Allah for anything except that He gave it to me … except for one thing.”

Imam ibnul Jawzi (rahimahullah) wrote a book about the virtues of Imam Ahmad (rahimahullah) in which he details a beautiful story that teaches us the importance of regular adhkaar.

Imam Ahmad was the most famous man in the Muslim world both before and after the fitanh during his lifetime. Imam ad-Dhahabi even said that he had the largest Janazah that took place in that era. In just one day, 1.3 million people came to pray Janazah on him. SubhanAllah. Just imagine how popular and beloved he was, rahimahullahu ta’ala. He would cover his face when travelling to seek knowledge so people wouldn’t notice him. Look at the humility.

One day, he was travelling to ash-Shaam and on the way, he stops by a Masjid to spend the night. The guard of the Masjid tells him,”You need to get out, the Masjid is closing”. “I have no where to go,” said Imam Ahmad. “Ukhruj.. get out,” said the guard.Now, he could have said, “Oh, by the way, I’m Imam Ahmad,” but he didn’t. Instead, he, rahimahullah, took his belongings and went to sleep on the steps of the Masjid. The guard came outside and told him to get off the steps and go somewhere else. Imam Ahmad didn’t know what to do.

This guard then picks up Imam Ahmad by his legs and drags him to the middle of the street and drops him.

So now Imam Ahmad is like.. “uhh.. Okay..”

A baker who owned a bakery across the street saw Imam Ahmad and said, “You can stay in my bakery tonight. I’ll be doing some work .. you can come sleep here”. So he opens the way for him.

Imam Ahmad (rahimahullah) observes this man. He’s putting the dough together, putting it in the oven, and through every step of the process .. kneading, forming, baking, etc., the man is saying:

SubhanAllah, Alhumdulillah, La ilaha il Allah, Allahu Akbar …
SubhanAllah, Alhumdulillah, La ilaha il Allah, Allahu Akbar …

SubhanAllah, Alhumdulillah, La ilaha il Allah, Allahu Akbar …

The entire night, he is making tasbeeh of Allah subhanahu wata’ala.

Imam Ahmad is shocked. Think about it, how quickly people get tired of tasbeeh, yet this man is constantly doing dhikr at his workplace! This isn’t even Tahajjud or I’tikaaf or something.

Imam Ahmad then asks him, “How long have you been in this situation?” He says, “Which

situation?" "Making tasbeeh of Allah," he said.

"My whole life," said the baker.

Imam Ahmad asks him a second question. "What have you seen from Allah as a result of all this tasbeeh that you make?"

Maa da'utullaha li shay, illa a'taani iyyaa … "I never made du'a to Allah for anything except that He answered it."

Imam Ahmad sais, "SubhanAllah! You never made du'a to Allah for anything except that he gave it to you?!

And he repeated.. "I never made du'a to Allah for anything except that He gave it to me … except for one thing."

Imam Ahmad (rahimahullah) said, "And what is that?"

He said, "an aral Imam Ahmad" … "To have a chance to see Imam Ahmad"

Imam Ahmad (rahimahullah) is brought to tears. He embraces this man and says:

"SubhanAllah. Qad jaa aka bi Ahmad. Yajurruhu bi rijlihi ila makhbazikh…" …"Here is Allah! He brought you Ahmad, dragging him by his feet to your bakery" .."if it wasn't for you, I could have slept in peace at the Masjid".

SubhanAllah.

.:TASBEEH:.

وَلاَ وَالآصَالِ بِالْغُدُوِّ الْقَوْلِ مِنَ الْجَهْرِ وَدُونَ وَخِيفَةً تَضَرُّعاً نَفْسِكَ فِي رَّبَّكَ اذْكُر
الْغَافِلِينَ مِّنَ تَكُن

And remember your Lord within yourself in humility and in fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless. [7:205]

-Fi Amanillah-

Source: I heard this story in great lecture (live) by Sh. Omar Suleiman.

Tasbeeh « Sami'na Wa Ata'na

"Don't be sad, Salem. Do you know who's going to take you to the masjid today?"

This is a true story about a man named Rashed. He tells his story as follows...

I was not more than thirty years old when my wife gave birth to my first child. I still remember that night.

I had stayed out all night long with my friends, as was my habit. It was a night filled with useless talk, and worse, with backbiting, gossiping, and making fun of people. I was mostly the one who made people laugh; I would mock others and my friends would laugh and laugh. I remember on that night that I'd made them laugh a lot. I had an amazing ability to imitate others – I could change the sound of my voice until I sounded exactly like the person I was mocking. No one was safe from my biting mockery, even my friends; some people started avoiding me just to be safe from my tongue. I remember on that night, I had made fun of a blind man who I'd seen begging in the market. What was worse, I had put my foot out in front him – he tripped and fell, and started turning his head around, not knowing what to say.

I went back to my house, late as usual, and I found my wife waiting for me. She was in a terrible state, and said in a quivering voice, "Rashed... where were you?"

"Where would I be, on Mars?" I said sarcastically, "With my friends of course."

She was visibly exhausted, and holding back tears, she said, "Rashed, I'm so tired. It seems the baby is going to come soon." A silent tear fell on her cheek.

I felt that I had neglected my wife. I should have taken care of her and not stayed out so much all those nights... especially since she was in her ninth month. I quickly took her to the hospital; she went into the delivery room, and suffered through long hours of pain.

I waited patiently for her to give birth… but her delivery was difficult, and I waited a long time until I got tired. So I went home and left my phone number with the hospital so they could call with the good news. An hour later, they called me to congratulate me on the birth of Salem. I went to the hospital immediately. As soon as they saw me, they asked me to go see the doctor who had overlooked my wife's delivery.
"What doctor?" I cried out, "I just want to see my son Salem!"

"First go see the doctor," they said.

I went to the doctor, and she started talking to me about trials, and about being satisfied with Allah's decree. Then she said, "Your son has a serious deformity in his eyes, and it seems that he has no vision." I lowered my head while I fought back tears... I remembered that blind man begging in the market who I'd tripped and made others laugh at.

Subhan Allah, you get what you give! I stayed brooding quietly for a while... I didn't know what to say. Then I remembered by wife and son. I thanked the doctor for her kindness, and went to go see my wife. My wife wasn't sad. She believed in the decree of Allah... she was content... How often had she advised me to stop mocking people! "Don't backbite people," she always used to repeat... We left the hospital, and Salem came with us.

In reality, I didn't pay much attention to him. I pretended that he wasn't in the house with us. When he started crying loudly, I'd escape to the living room to sleep there. My wife took good care of him, and loved him a lot. As for myself, I didn't hate him, but I couldn't love him either.

Salem grew. He started to crawl, and had a strange way of crawling. When he was almost one year old, he started trying to walk, and we discovered that he was crippled. I felt like he was an even greater burden on me. After him, my wife gave birth to Umar and Khaled. The years passed, and Salem grew, and his brothers grew. I never liked to sit at home, I was always out with my friends... in reality, I was like a plaything at their disposal [entertaining them whenever they wanted].

My wife never gave up on my reform. She always made du'aa for my guidance. She never got angry with my reckless behavior, but she would get really sad if she saw me neglecting Salem and paying attention to the rest of his brothers. Salem grew, and my worries grew with him. I didn't mind when my wife asked to enroll him in a special school for the handicapped.

I didn't really feel the passing of the years. My days were all the same. Work and sleep and food and staying out with friends. One Friday, I woke up at 11 am. This was early for me. I was invited to a gathering, so I got dressed and perfumed, and was about to go out. I passed by our living room, and was startled by the sight of Salem – he was sobbing! This was the first time I had noticed Salem crying since he was a baby. Ten years had passed, and I hadn't paid attention to him. I tried to ignore him now, but I couldn't take it... I heard him calling out to his mother while I was in the room. I turned towards him, and went closer. "Salem! Why are you crying?" I asked.

When he heard my voice, he stopped crying. Then when he realized how close I was, he started feeling around him with his small hands. What was wrong with him? I discovered that he was trying to move away from me! It was as if he was saying, "Now, you've decided to notice me? Where have you been for the last ten years?" I followed him... he had gone into his room. At first, he refused to tell me why he'd been crying. I tried to be gentle with him... Salem started to tell me why he'd been crying, while I listened and trembled.

Do you know what the reason was?! His brother Umar, the one who used to take him to the masjid, was late. And because it was Jumu'ah prayer, Salem was afraid he wouldn't find a place in the first row. He called out to Umar... and he called out to his mother... but nobody answered, so he cried. I sat there looking at the tears flowing from his blind eyes. I couldn't bear the rest of his words. I put my hand over his mouth and said, "Is this why you were crying, Salem!"

"Yes," he said.

I forgot about my friends, I forgot about the gathering, and I said, *"Don't be sad, Salem. Do you know who's going to take you to the masjid today?"*

"Umar, of course," he said, "... but he's always late."

"No," I said, "I'm going to take you."

Salem was shocked... he couldn't believe it. He thought I was mocking him. His tears came and he started crying. I wiped his tears with my hand and then took hold of his hand. I wanted to take him to the masjid by car. He refused and said, "The masjid is near... I want to walk there." Yes, by Allah, he said this to me.

I couldn't remember when was the last time I had entered the masjid , but it was the first time I felt fear and regret for what I'd neglected in the long years that had passed. The masjid was filled with worshippers, but I still found a place for Salem in the first row. We listened to the Jumu'ah khutbah together, and he prayed next to me. But really, I was the one praying next to him.

After the prayer, Salem asked me for a Quraan. I was surprised! How was he going to read when he was blind? I almost ignored his request, but I decided to humor him out of fear of hurting his feelings. I passed him a Quraan. He asked me to open the Quraan to Surat al-Kahf. I started flipping through the pages and looking through the index until I found it. He took the Quraan from me, put it in front of him, and started reading the Surah... with his eyes closed... Ya Allah! He had the whole Surah memorized.

I was ashamed of myself. I picked up a Quraan... I felt my limbs tremble... I read and I read. I asked Allah to forgive me and to guide me. I couldn't take it... I started crying like a child. There were still some people in the masjid praying sunnah... I was embarrassed by their presence, so I tried to hold my tears. My crying turned into whimpering and long, sobbing breaths. The only thing I felt was a small hand reaching out to my face, and then wiping the tears away. It was Salem! I pulled him to my chest... I looked at him. I said to myself... you're not the blind one, but I am, for having drifted after immoral people who were pulling me to hellfire. We went back home. My wife was extremely worried about Salem, but her worry turned into tears [of joy] when she found out I had prayed Jumu'ah with Salem.

From that day on, I never missed the congregational prayer in the masjid. I left my bad friends... and I made righteous friends among people I met at the masjid. I tasted the sweetness of Iman with them. I learned things from them that distracted me from this world. I never missed out on gatherings of remembrance [halaqas], or on the witr prayer. I recited the entire Qur'an, several times, in one month. I moistened my tongue with the remembrance of Allah, that He might forgive my backbiting and mocking of the people. I felt closer to my family. The looks of fear and pity that had occupied my wife's eyes disappeared. A smile now never parted from the face of my son Salem. Anyone who saw him would have felt that he owned the world and everything in it. I praised and thanked Allah a lot for His blessings.

One day, my righteous friends decided to go to a far away location for da'wah. I hesitated about going. I prayed istikharah, and consulted with my wife. I thought she would refuse... but the opposite happened! She was extremely happy, and even encouraged me... because in the past, she had seen me traveling without consulting her, for the purpose of sin and evil. I went to Salem, and told him I would be traveling. With tears, he wrapped me up in his small arms...

I was away from home for three and a half months. In that period, whenever I got a chance, I called my wife and talked to my children. I missed them so much... and oh, how I missed Salem! I wanted to hear his voice... he was the only one who hadn't talked to me since I'd traveled. He was either at school or at the masjid whenever I called them.Whenever I would tell my wife how much I missed him, she would laugh happily, joyfully, except for the last time I called her. I didn't hear her expected laugh. Her voice changed. I said to her, "Give my salam to Salem," and she said, "Insha'Allah," and was quiet.

At last, I went back home. I knocked on the door. I hoped that it was Salem who would open up for me, but was surprised to find my son Khaled, who was not more than four years old. I picked him up in my arms while he squealed, "Baba! Baba!" I don't know why my heart tensed when I entered the house.

I sought refuge in Allah from the accursed Shaytan... I approached my wife... her face was different. As if she

was pretending to be happy. I inspected her closely then said, "What's wrong with you?" "Nothing," she said. Suddenly, I remembered Salem. "Where's Salem?" I asked. She lowered her head. She didn't answer. Hot tears fell on her cheeks.

"Salem! Where's Salem?" I cried out.

At that moment, I only heard the sound of my son Khaled talking in his own way, saying, "Baba... Thalem went to pawadise... with Allah..."

My wife couldn't take it. She broke down crying. She almost fell to the floor, and left the room. Later, I found out that Salem had contracted a fever two weeks before I'd returned, so my wife took him to the hospital... the fever got more and more severe, and didn't leave him... until his soul left his body...

And if this earth closes in on you in spite of its vastness, and your soul closes is on you because of what it's carrying… call out, "Oh Allah!" If solutions run out, and paths are constricted, and ropes are cut off, and your hopes are no more… call out, "Oh Allah." Allah wished to guide Salem's father on the hands of Salem, before Salem's death. How merciful is Allah!

The Fasting Thief

Sayyiduna Abu Bakr Shibli says;

"Once I was travelling to Syria along with a group of other travellers when on the way we were plundered by a gang of thieves. They took all our possessions and put them in front of their gang leader. Amongst the goods were a bag of sugar and almonds, the thieves began to eat them but their leader did not join them.

I asked him why the rest of his gang was eating but he was not, he replied, *"I am fasting"*. I asked surprisingly, *"How is it that you steal from people and fast at the same time?"* He replied, "A man should do something to keep the doors of reconciliation open as well".

Sometime later I saw the same gang leader in a state of "ihram" performing tawaaf [circulating around] of the blessed ka'ba. His face was resplendent with the light of worship and he had weakened himself through devotional practices. I asked surprisingly, *"Are you the same man?"* he answered,

"Yes, I am, and let me tell you, that very same fast is what caused my reconciliation with Allah".

Abu Bakr Ash-Shibli said [Arabic]:

كنت في قافلة بالشام فخرج الأعراب فأخذوها وجعلوا يعرضونها على أميرهم فخرج جراب فيه سكر ولوز فأكلوا منه والأمير لا يأكل فقلت له لم لا تأكل فقال أنا صائم فقلت تقطع الطريق وتأخذ الأموال وتقتل النفس وأنت صائم فقال يا شيخ أجعل للصلح موضعا فلما كان بعد حين رأيته يطوف حول البيت فقلت أنت ذاك الرجل فقال ذاك الصوم بلغ بي هذا المقام

["At-Tawwabeen" – the Repenters, 1/276]. And also; (Raud-ur Riyaheen, P163, Maktaba-tul-Maymaniyyah Egypt)

SO: The moral of the story is: Do as much good as you can! Don't think: "Well, I don't wear hijab, so there is no point in praying". Or: "I do other bad, so there is no point in praying". We all make mistakes, we are not angels. But do as much good as you can, maybe Allah will guide you through one small good you once did.

"I Wish To be Killed Following The Sunnah"

Ibn Al-'Arabi Al-Maaliki said: 'I once invited Shaikh Abu Bakr Al-Fihri in Muharras Ibn Ash-Shawwa' at Ath-Thagr. Abu Bakr was of those eminent Shaikhs who earnestly followed the prophet's example in raising his hands in Salaat. He arrived at the Thagr where I teach.

The Shaikh entered the mosque and stood in the first row. And I was standing at its end near a window looking over the sea to enjoy the breeze. In the same row, there were the chief of the sea crew Abu Thamnah, his deputy and some members of the crew waiting for the Imaam to lead them in the Salaat.

During his [Naafilah] Salaat, the Shaikh raised his hands when doing Ruku' and when raising from it. Abu Thamnah addressed his companions: *'Do you see what has this eastern done?! Go and Kill him and throw his body in the sea and let no one see you'*. Hearing this, I felt that my heart jumped into my throat and said to them: *'Subhaana Allaah, this is the great Faqeeh [scholar] of our time, At-Turtushi'.*

They asked: *'Why does he raise his hands then?'*

I said: '*This is the prophet's (saw) Sunnah and Imaam Maalik's Mathhab as is narrated by the scholars of Madinah(*)'*. Then I tried to keep them calm and quiet till the Shaikh finished his Salaat. We, then, returned back to the residence at the Muharris. The Shaikh noticed my anger and inquired about the reason. I told him the whole thing. He, then, laughed and said: *'Indeed, I wish to be killed following the Sunnah'.*

I said: 'You should not do this; you are in a town where if you follow this Sunnah you will be killed'. He then said: 'leave aside this idle talk and lets discuss something more useful'.(1)

FOOTNOTES:

(*) Ibn Abdil Hakam said: 'Ibn Al-Qaasim was the only one to relate from Maalik that he used not to raise his hands in Salaat. We believe in the opposite'. See: "Al-Qawaanin Al-Fiqhiyyah" (p. 64).

(1) "Ahkaamul Qur'aan" (vol. 4 / p. 1900). It was also mentioned by Al-Qurtubi in "At- Tafsir" (vol. 19 / p. 279) and Ash-Shaatibi in "Al-I'tisaam" (vol. 1 / p. 295).

[*Taken from "The Clarified Ruling Of Mistakes Done In Salaah" By Sh. Mashhur Hasan Aal Salmaan, p. 95*]

The thirst of ibn al Mubarak...

When knowledge really benefits its seeker

Suwayd ibn Sa'id: 'I saw 'Abdullah ibn al-Mubarak in Makkah as he went to the (water of) zamzam and drank from it. Then he faced the Ka'bah and said,

'O Allah, Ibn al-Mawali narrated to us from Muhammad ibn al-Munkadir, from Jabir from the Prophet (sallallahu `alayhi wa sallam) that he said, *'The water of Zamzam is for whatever it's drank for [1]'* ***and here I am drinking it to prevent the thirst of the Day of Judgement***.' Then he drank it.

[Sifat al-Safwah, vol. 2; pg 325]

I think more than anything, what was impressive is that Ibn al-Mubarak the muhaddith, utilised his knowledge of the hadith as well as its isnad before acting upon it. He narrated the riwayah back to Allah and then asked Allah based on it. Subhanallah, this is when knowledge really benefits...

[1] Sahih, Ibn Majah 3062

The Silence of the Salaf

The stories of the righteous predecessors who observed silence and were renowned for that are certainly many, but sufficient for us is ***al-Rabee' ibn Kaytham*** – a scholar from the major Tabi'een (rahimahumullah). Ibrahim al-Taymi says, *"A companion of his who accompanied him for 20 years informed me that they had never heard him (al-Rabee') err in his speech."*

He was known for his speaking little, even in the face of calamities and fitnah. Musa ibn Sa'eed narrates that when Husayn ibn 'Ali (radhiallaahu `anhu) was killed, a man from the companions of al-Rabee' said: *"If al-Rabee' was ever to speak, he will surely speak today!"* So he went and entered in on al-rabee' and informed him, whereupon al-Rabee' looked to the sky and said,

"O Allâh! Creator of the heavens and the earth! All-Knower of the Ghayb (unseen) and the seen. You will judge between Your slaves about that wherein they used to differ." [Quran al-Zumar 39: 46]

'Ajeeb (amazing!).

May Allaah protect us and give us the strength to refrain from excessive speech and speaking about that which does not concern us. Ameen

http://fajr.wordpress.com/2008/01/04/speech-without-words/

Ibn al-Mubarak: "I borrowed a pen in Syria and I forgot to return it to its owner.."

Abu Hasan al-Basri Isa ibn Abdullah said: I heard al-Hasan ibn Arafah saying:

[Abdullah] Ibn al-Mubarak said to me:

> **I borrowed a pen in Syria and I forgot to return it to its owner. When I came back to Marw [in Iran], I realised that this pen is still with me. So I went back to Syria and returned it to its owner».**

(Khatib «Tareekh» 10/167).

“May Allāh not prevent you from Ḥajj every year.”

By Shaykh Ṣāliḥ al-Maghāmasī

Watch Arabic video here: http://www.youtube.com/watch?v=WAbOQ3plN2I

I know of a man from Egypt who performed Ḥajj 32 years ago in his youth. He, at the time, was riding in a nine-passenger vehicle. In the front seats were a husband and wife. Behind them was a woman very old in age who, due to the congestion inside, was in an uncomfortable position, and her age and body's condition didn't help the situation any better. So, the man who I know tried to convince the man in the front to switch seats with the old woman so that she could up front. He refused, but this man kept on pushing him to do it until he finally accepted. The husband ended up going to the back seat and the old woman was able to sit up front. When the old woman felt relaxed and was able to extend her legs she said to this man, in her local dialect, what means, ***“May Allāh not prevent you from Ḥajj every year.”***

This man has performed Ḥajj until now—and I know him—for 32 years. 32 pilgrimages since she supplicated for him that year! Sometimes a new year comes and the time of Ḥajj approaches, but he doesn't have the money or even the intention to perform it. Yet, without any notice, he's led to perform Ḥajj by the blessing of that woman's supplication.

\`Alī (may Allāh be pleased with him) said, “Allāh has concealed two within two: He has concealed His pleasure in righteous acts, so one does not know which righteous act of his pleases Allāh; and **He has concealed His *awliyā'* amongst His servants, so one does not know which servant of Allāh is His *walī*.[friend]”**

The point here: perform good deeds and desire for them to be sincerely for Allāh's Sake. Perhaps you'll do something for someone who is unknown amongst the people—which is better—and his supplications are answered.

http://muslimmatters.org/2011/11/08/encounter-with-an-awliya-of-allah/

Ja'far as-Saadiq taking Forgiveness to the Next Level

Taking Forgiveness to the Next Level

One day, when Ja’far As-Sadiq wanted to perform ablution, he asked his slave to pour water on his hands from a jug. As the slave began to pour out the water, the jug fell onto the face and injured some part of his face,which resulted in Ja’far giving his slave a reproachful look. Fearing punishment, the servant said:

“Who repress anger.”’ *

Ja’far reassuringly said, “I have repressed my anger.”

“And who pardon men”, *said the slave

“Indeed pardoned you,” said Ja’far.

“Verily Allah loves Al-Muhsinun (the good-doers),” * said the slave expectantly.

“Go: You are free for the sake of Allah (*Azza-wa-jal*), and you may take from my wealth 1000 dinars [gold coins].” 3

Source: **Bahrud-Dumu’ pgs.173-174**

* Quran - Sura Al-Imran 3:134 *

"Glimpses of the Lives of Righteous People"

(compiled) by Majdi Muhammad Ash-Shahawi (c) Maktaba Dar-us-Salam, 2004

‘Listen. Salli ‘ala al-Naby (send blessings on the Prophet), and your Lord will relieve it.”

Shaykh Saleh Al-Meghamsi (may Allah preserve him), Imam of Masjid Quba, went through such a humbling, lesson-laden moment that leaves us with much to reflect on. He relates his story saying:

I was in the intensive care unit, just beginning to regain consciousness after undergoing a 24 hour open-heart surgery, when the nurse in charge of me noticed a change in the blood. He informed a doctor, who informed another. A third doctor was then called, until 14 people, among them doctors and professionals, had gathered to discuss what they should do regarding my case. They were reading the signals from the devices over my head, and although I had no idea what the situation was, I could read fear in their faces. It seemed that the signals were not pleasant.

They called Dr. Adam, a successful Sudanese doctor, to come and see. He studied the monitor and concluded that there was congealed blood on the heart and that it had to be removed. The news came down on me like a thunderbolt . The doctor sought my permission, and although fear began to overwhelm me, Allah guided me to utter the *shahadah*, followed by my head nodding in agreement.

I was disconnected from the devices around me, and the doctor left to prepare for the operation.

At that same moment, there stood to my left a Lebanese nurse who seemed to feel sorry for me due to the situation I was in. Allah guided her to gently remind me:

‘Listen. Salli ‘ala al-Naby (send blessings on the Prophet), and your Lord will relieve it.”

Instantly, like anyone would respond, I said:

‘Allahumma sallee ‘ala Muhammad wa ‘ala Aali Muhammad.”

Just like that, I said it.

I said it and all the blood came down.

The signals indicated by the machines differed, and they were unsure as to what had occurred. They called the doctor back. He arrived, looked at the screen and said; *‘Shaykh Saleh, what we wanted to do and rid you of, Allah rid you of it from above the 7 heavens.’*

Ubayy bin Ka'b said, "I said, `O Messenger of Allah, I send a lot of Salah (prayers) upon you, how much of my prayer should be Salah (prayers for blessings upon Prophet Muhammad) [be] upon you.' He said,

«مَا شِئْتَ» (Whatever you want.) I said, `A quarter' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ» (Whatever you want, but if you increase it, it will be better for you.) I said, `Half' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ» (Whatever you want, but if you increase it, it will be better for you.) I said, `Two thirds' He said,

«مَا شِئْتَ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ» (Whatever you want, but if you increase it, it will be better for you.) I said, `Should I make my whole prayer for you'

He said, «إِذَنْ تُكْفَى هَمَّكَ، وَيُغْفَرُ لَكَ ذَنْبُك»

(This would be sufficient to relieve your distress and earn you forgiveness of your sins.)" [Sunan at-Tirmidhi]

“I have lost a pouch that contains a thousand dinars (gold coins)..”

http://www.seerah.net/salaf/archives/000084.html

Ibn Jarir at-Tabari: I was in Makkah during the season of Hajj and I saw a man from Khurasaan calling out to the people: "Oh pilgrims, oh people of Makkah – from those who are present and those far off, I have lost a pouch that contains a thousand dinars. So whoever returns the pouch, Allah will reward them with good, save them from the hell fire, and His bounty and favors will be acquired on the Day of Accounting (Day of Judgment)."

An old man from the people of Makkah approached him and said: "Oh Khurasaani, our city is in a very tough condition, and the days of Hajj are few, and its season is appointed, and the doors of profit-making are closed. This money might fall in the hands of a believer who is poor and old in age. Maybe he plans to give it if you make a promise that you will give him a little bit of money that is halal (permissible) for him to use."

The Khurasaani said: "How much does he want?"
The old man said: "He wants one-tenth of the money (a hundred dinars)."
The Khurasaani said: "No. I will not grant him the money and instead I will take my case to Allah, and complain to Him on the day we meet Him, and Allah is sufficient for us and the best one to trust in."

Ibn Jarir at-Tabari said: I realized that the old man was poor and he was the one who took the pouch of dinars and wished to have a little portion of it. So I followed him until he returned to his home. My assumptions were confirmed. I heard him calling onto his wife: "Oh Lubabah."
She said: "I am at your service, O Abu Ghayth."

The old man said: "I found the owner of the dinars calling for it, and he does not intend to give any reward to the person who finds it. I said to him, 'Give us a hundred dinars and he refused and said he would take his case to Allah.' What should I do O Lubabah? **I must return it, for I fear my Lord, and I fear that my sin is multiplied."**

His wife said to him: "Oh Man! We have been struggling and suffering from poverty with you for the last 50 years, and you have 4 daughters, 2 sisters, my mother and I, and you are the ninth. Keep all the money and feed us for we are hungry, and clothe us for you know better our situation. Perhaps Allah, the All-Mighty, will make you rich afterwards and you might be able to give the money back after you fed your children, or Allah will pay the amount you owe on the day when the kingdom will belong to the King (Allah)."

He said to her: "**Will I consume haram after 86 years of my life, and burn my organs with fire after I have been patient with my poverty, and become worthy of Allah anger, even though I am close to my grave?! No, By Allah, I will not do so!"**

Ibn Jarir at-Tabari said: I left with amazement concerning his condition and that of his wife. At a later point during the day, I heard the owner of the pouch calling out, saying, "O people of Makkah, O pilgrims, who ever of you find a pouch containing a thousand dinars, let him return it and they shall surely find great reward with Allah."

The old man said: "Oh Khurasaani, I have addressed you the other day and advised you that our land is low on cultivation, so reward the person who found the pouch so that he is not tempted to break the laws of Allah. I have advised you to pay the person who finds it a hundred dinars but you refused. If your money falls into hands of a person who fears Allah the All-Mighty, will you give him 10 dinars at least, instead of a 100?"

The Khurasaani said: "I will not do so, and I will complain to Allah on the day I meet him, and Allah is sufficient for us and the best one to trust in."

Ibn Jarir at-Tabari said: The people dispersed and left. Later on during the hours of the day, once again, the Khurasaani made the same call, saying, "O people of Makkah, O pilgrims, who ever of you find a pouch containing a thousand dinars, let him return it and they shall surely find great reward with Allah."

The old man came again and said: "O Khurasaani, I said to you the day before yesterday to reward the finder a hundred dinars and you refused. Then I advised you to give him ten dinars and you refused, so will you give only one dinar so that he can buy with half of it things he needs and with the other half, sheep milk, so that he can give to the people and feed his children?"
The Khurasaani said: "I will not do so, and I will complain to Allah on the day I meet him, and Allah is sufficient for us and the best one to trust in."

The old man angrily said: **"Come you, and take your money so that I can sleep at night, for I have not had a good mood ever since I found this money."**

Ibn Jarir said: So the old man went with the owner of the money and I followed them until the old man entered his house, dug a hole and pulled out the money and said, **"Take your money and ask Allah to forgive me and bless me from His bounty."**

The Khurasaani took the money and intended to leave, but when he reached the door he said: "O old man, my father died - may Allah have mercy on him - and left behind three thousand dinars and said to me: 'Take out a third of this money and give it to a person from the people who is most deserving of it.' Therefore I tied it in a pouch so that I may spend it on someone who is worthy of it. By Allah, I have not seen a person since I left Khurasaan until now who is more worthy of it then you. So take it - may Allah's blessing be upon you - and May He reward for the trust you kept, and your patience during poverty." The Khurasaani man then left without the money.

The old man wept and prayed to Allah, saying, "May Allah bless the owner of the money in his grave, and may Allah bless his son."

Ibn Jarir said: I left after the Khurasaani but Abu Ghayth (the old man) followed me and brought me back. He asked me to sit down, and said, "I have seen you following me since the first day; you have come to know of our situation yesterday and today. I have heard that the Prophet said: 'If you are gifted from the provision of Allah, without begging or asking, then accept it and do not reject it.' So this is a gift from Allah to all those attending."

The old man called, "O Lubabah, O so and so, O so and so." He called on his daughters and his sisters and wife and her mother, and sat down and made me sit down. We were 10. He opened the bag, and said spread your clothing over your laps.

So I (Ibn Jarir) did, but the girls did not have proper clothing that would enable them to do that, so they extended their hands. **The old man gave dinar by dinar in order until he reached me (Ibn Jarir) and said: "Here is a dinar." The process continued until the bag was empty and I received a hundred dinars.**

Ibn Jarir at-Tabari said: So joy filled my heart because of the provision they received more then the joy I had

because I received a hundred dinars.

When I was leaving the old man said, **"O young man. You are blessed; keep this money with you for it is halal. And know that I used to wake up for Fajr prayer with this wet shirt. After I was done I would take it off, and give it so that my daughters can pray - one by one. Then I would go to work between Dhuhr prayer and Asr prayer and then I would come back at the end of the day with what Allah has given me from dates and dry pieces of bread. Then I would take off my clothes for my daughters and they would pray Dhuhr prayer and Asr prayer, and the same would happen for the Maghrib and Isha prayers. And we did not ever expect to see this kind of money. So may Allah make us make good use of them, and may Allah bless the person in his grave and multiply the reward for him."**

Ibn Jarir said: So I greeted him goodbye, and took the hundred dinars and used them to write knowledge for two years! I used it to buy paper and pay rent and after sixteen years I returned to Makkah and inquired about the old man. I was told that he died a few months after the incident that occurred between us. His wife died, along with her mother and his 2 sisters. The only ones that remained were the daughters whom, when I asked about, **found that they were married to kings and princes.** I dropped by and they honored me as a guest and treated me kindly until they died also. So may Allah bless them in their graves.

{That will be an admonition given to him who believes in Allâh and the Last Day. And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

"O people of the ship! Surely Abu Dawud purchased paradise from Allah for one dirham!"

Allamah *ash-Shanawani* said:

> It is related with regard to Abu Dawud (as-Sijistani), the author of the Sunan [Abi Dawud], that he was on board of ship. He heard a person at shore sneezing and saying *"Alhamdulillah."* - *the praise is for Allah*.
>
> So he hired a rowing boat for one dirham and went to shore and replied to this person's saying: *"Yarhamukullah"* [Allah have mercy on you].
>
> Imam Abu Dawud then was asked about this action of his, he answered:
>
> ***It is possible that this person who sneezed is a man whose supplication is accepted by Allah*.***
>
> When people on board fell asleep, they heard a voice calling out:
>
> ***O people of the ship! Surely Abu Dawud purchased paradise from Allah for one dirham!.***

SOURCE: Ash-Shanawani «*Sharhul mukhtasar ibn Abi Jamrah*» p 290.)

* He may have expected that person to reply to him by saying; "*May Allah have mercy on us and you and forgive us and you*"... As was practised by the Salaf:

Malik related to me from Nafi that when Abdullah ibn Umar sneezed and someone said to him, "*May Allah have mercy on you," (Yarhamuka'llah)*, he said, **"May Allah have mercy on us and you, and forgive us and you."** (Yarhamuna'llah wa yaghfirlana wa lakum).

Malik's Muwatta Book 54, Number 54.2.5

‘By Allah, I will not leave him for anyone!’

Jarir b. ‘Abdullah al-Bajali reported that in a battle there was a man with Abu Musa al-Ash’ari who was very brave and damaging against the enemies. After the battle they collected the booty. Abu Musa granted the man only a portion of the booty he deserved and not all. The man refused to accept anything less than what he deserved. As a result, Abu Musa gave him ten lashes and shaved off his head. The man collected his hair and went off to ‘Umar as he was sitting in his gathering. He struck ‘Umar’s chest with his hair and said, ***‘I swear by Allah! If it wasn’t for the fire of Hell, I would have dealt with your deputy myself!’*** He then related to him what Abu Musa did to him.

> ‘Umar then wrote to Abu Musa saying, ‘To proceed; So-and-so has related to me such-and-such. If you did this to him in public, then I swear you must also sit in public view so the man could exact revenge. If you did this to him in private then you may sit privately.’
>
> The man took the letter to Abu Musa. The people said, **‘Forgive him.’**
>
> **‘By Allah, I will not leave him for anyone!’** said the man.
>
> When Abu Musa sat down for him to exact revenge, the man looked up at the sky and said, **‘O Allah, I have forgiven him.’**

Sirat ‘Umar b. al-Khattab by al-Baltaji 97-98.

‘O Allaah, I take refuge in You from...'

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ
وَالْحُزْنِ، وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ
وَالْجُبْنِ، وَضَلْعِ الدَّيْنِ وَغَلَبَةِ
الرِّجَالِ.

Allahumma inni 'a'udhubika minal hammi walhuzni, Wal'ajzi walkasali, walbukhli waljubni, Wa dal'id-daiyni wa ghalabatir-rajal

‘O Allaah, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being over powered by men.’

Sahih al-Bukhari, 7/158

Once, they came to Abu ad-Darda' while he was in the mosque, saying to him: "O Abu ad-Darda'! Your house has been burned down!" He replied: "By Allah, it has not been burned down." They said: "It has been burned down!" He replied: "By Allah, it has not been burned down." They went to see that the fire had consumed everything in the area, and had stopped right at Abu ad-Darda''s house, and he did not even get up to go see for himself. They came back and asked him: "What drove you to insist that it had not been burned down?" He replied: "The Messenger of Allah had taught me some words that, if I say them, I will not be stricken with any harm," - he is secure! - "'O Allah, I seek refuge with You from sadness and grief, and I seek refuge with You from inability and laziness, and I seek refuge with You from cowardliness and stinginess, and I seek refuge with You from being overpowered by debts and men,' so, I made this supplication."

In regards to this same supplication, Abu Umamah narrated: "I was sitting in the mosque, when the Messenger of Allah asked me: "What is wrong, Abu Umamah?" I replied: "I am in distress because of a debt that I owe." The Prophet then told me: "Supplicate with these words ('O Allah, I seek refuge with You from sadness and grief...')." So, I supplicated with these words, and Allah removed my distress, and paid off my debt."

['at-Tarbiyah al-Jihadiyyah wal-Bina'' [Authentic]; 5/28-31]

{"And when you recite the Qur'an, We put an invisible veil between you and those who do not believe in the Hereafter."}

[Qur'an al-Isra' 17; 45]

http://www.islamicboard.com/quran/36988-when-you-recite-quran-we-put-invisible-veil.html

A group of the *Mufassirin* explained this verse to mean that the aversion to and heedlessness of the Qur'an and Islam on the part of the disbelievers is the result of a barrier that was placed on their hearts by Allah, making them unable to comprehend or realize any of the wisdom contained therein. This was the explanation of Qatadah, as well as al-Hasan al-Basri.

However, various narrated incidents show that the verse carries an interpretation and meaning that is more literal to its wording; i.e., that one of the means by which Allah prevents his righteous servants from being thrown into the clutches of the disbelievers and being exposed to their harm is through the protection attained by the recitation of the Qur'an itself.

The following is collected from al-Qurtubi's commentary on the above verse:

1 - Asma' bint Abi Bakr said:

"When the chapter *'al-Masad'* was revealed, al-'Awra' Umm Jamil bint Harb came looking for the Prophet with a stick in her hands while the Prophet was sitting in the courtyard of the mosque with Abu Bakr. So, when Abu Bakr saw her, he said to the Prophet: "She is coming, and I fear that she will see you!" So, the Messenger of Allah said: **"She will not be able to see me,"** and he recited the Qur'an, seeking a firm handhold by it. He recited: {***"And when you recite the Qur'an, We put an invisible veil between you and those who do not believe in the Hereafter."***}

So, she stood in front of Abu Bakr, and did not see the Messenger of Allah. She said: "O Abu Bakr! I have been informed that your companion has insulted me!" He said: "No, by the Lord of this House, he has not insulted you."

So, she turned and walked away, saying: "Quraysh knows that I am the daughter of its most noble man!""

2 - Sa'id bin Jubayr said:

"When the verse {***"May the hands of Abu Lahab perish, and may he perish!"***} was revealed, the wife of Abu Lahab came to the Prophet while he was with Abu Bakr. So, Abu Bakr said: "Move away,

so that you will not hear from her that which would hurt you, as she is a harsh woman!" So, the Prophet said: **"A protection will be put for me from her,"** and she was unable to see him. She said: "O Abu Bakr! Your companion has insulted me!" He said: "By Allah, he does not say poetry." She said: "So, you believe in him?" and angrily walked away.

So, Abu Bakr said: "O Messenger of Allah! Did she not see you?"

The Prophet replied: **"An Angel was standing between she and I, shielding me from her, until she went away."**"

3 - Ka'b bin Malik said:

"The Prophet used to shield himself from the disbelievers using three verses:

{***"Truly, We have set veils over their hearts so that they do not understand this (Qur'an), and deafness in their ears..."***} [*al-Kahf*; 57]

{***"They are those upon whose hearts, hearing, and sight Allah has set a seal."***} [*an-Nahl*; 108]

{***"Have you seen he who takes his own lust as his god, and Allah, knowing him as such, has left him astray, and sealed his hearing and his heart, and put a cover on his sight?"***} [*al-Jathiyah*; 23]

So, when the Prophet would recite them, he would be shielded from the polytheists.

I informed a man from Sham of this. He travelled to the lands of the Romans and was kept there for some time as a prisoner. After a while, he escaped from the Romans, and they went out to hunt him and bring him back as a captive. He recited these verses, and, although they were with him on the same road, they were never able to find him."

4 - ath-Tha'labi said:

"I relayed the same information (regarding these three verses) to a man from the people of Ray. One time, he was imprisoned in Daylam, where he stayed there for some time before escaping. They went out searching for him, so, he recited these verses. When they finally caught up to where he was, and his clothing was touching their clothing, they were still unable to see him."

5 - al-Qurtubi himself said:

"And a similar thing happened to me in our land of Andalusia, in Qurtubah (Cordova, Spain). I had escaped from in front of the enemy, rushing to a corner of his castle fortress where I could not be detected. So, two knights were sent out to search for me, while I was simply squatting on the ground with no protection of barrier between they and I. So, I began reciting: {***"And We have put a barrier before them, and a barrier behind them, and We have covered them up, so, they cannot see."***} [*Ya Sin*; 9] and other verses from the Qur'an. The two knights approached me, looked around, and returned back from where they had came, with one of them saying to the other: "This man is a demon!"

So, Allah - the Mighty and Exalted - blinded them from seeing me, and all praise is due to Allah for this."

[Taken from al-Qurtubi's *'al-Jami' li Ahkam al-Qur'an'*; 10/116-117]

I ask Allah to protect us all from the clutches of the *kuffar*, and being exposed to their harm.

Say *'amin.'*

http://talk.islamicnetwork.com/showthread.php?t=11297

Patience & Trust in Allah

"By Allah, if He were to cause the heavens to rain fire down upon me.. I would not increase except in praising and thanks to Him."

One of the wise men of the past said [Recorded in; 'Sifat as-Safwah'; 2/452]:

"I passed by a village in Egypt seeking to engage in Ribat (guarding the Muslim frontier against the disbelievers), when suddenly I passed by a man in sitting in the dark. He was missing his eyes, as well as his hands and legs. He was suffering all types of difficulty, while saying: *"Praise be to You, Allah – a praising that combines the praises of all of Your Creation – for what You have blessed me with, and preferred me greatly over many of those whom You have Created."*

So, I said to him: "For what blessing are you praising Allah? For what preference are you thanking Him for? By Allah, I do not see any type of difficulty except that you are experiencing it!"

So, he said: "Do you not see what has happened to me? By Allah, if He were to cause the heavens to rain fire down upon me, and I were to be burned up because of it, and He were to command the mountains to crush me, and He were to command the oceans to drown me, I would not increase except in praising and thanks to Him, and I request something of you: ***I have a daughter who used to serve me and break my fast with me. Can you see if you can find her?***"

I said to myself: "By Allah, I hope that in fulfilling the request of this pious servant, I will gain nearness to Allah – the Mighty and Majestic." So, I went out looking for her in the desert to discover that she had been eaten by wild beasts. I said to myself: *"To Allah we belong and to Him we return! How will I tell this pious servant that his daughter had died?"* So, I went to him and asked him: *"Are you better in the Sight of Allah than Prophet* Ayyub? Allah put him to trial with his wealth and his children and family."

He replied: "No, rather, Ayyub is better!"

I said: "Well, the daughter that you had asked me to find, I found that she has been eaten by wild beasts."

He said: *"Praise be to Allah who has taken me out of this World without putting in my heart any love for it."*
Then he collapsed, and died.

I said: *"To Allah we belong and to Him we return! Who will help me to wash his body and bury it?"* Suddenly, a group of horsemen engaging in Ribat passed by, so I motioned for them to stop. They came over, so I informed them of what had happend, so we washed the man's body, shrouded it and buried it in this village, and the group of men then went on their way.

I spent the night in the village unable to leave this man. When a third of the night had passed, I began dreaming that I was with him in a green garden. He was wearing two beautiful green garments, and he was standing up and reciting the Qur'an. I said to him: ***"Are you not my companion from yesterday?"***

He said: **"Yes, I am."**

I said: *"How did you reach your current state (of health and happiness)?"*

He replied: "I have reached a level that none of the patient reach, except those who are patient during times of calamity and thankful during times of ease.""

“Did they not believe Him, so they made him take an oath?!"

Al-Thaâlabi said, and Abul-Qassim Al-Hassan ibn Muhammad ibnul-Hassan ibn Jaâfar Al-Mudhakkar narrated: Al-Hakem Abu Muhammad Yahya Ibnu Mansour narrated : Abu Rajaa' Muhammad ibn Ahmad Al-Qadhi narrated: Abul-Fadhl Al-Abbas ibn Abil-Faraj Ar-Riashi Said : I heard **Al-Asmaâi saying:**

One day, I went out the mosque in Basra. While I was walking in one of its pathways, a gross and crude bedouin suddenly appeared, riding his camel, wearing his sword, and holding an arch in his hand.

He approached me, saluted, and asked me: **"Where are you from?",** I said : **"From Banil-Asmaâ"**. He said : **"You are Al-Asmaâi?"**, I said :**"Yes"**, he said : **"And from where do you come out?"**, I said : "**From a place where the words of Ar-Rahman** (The All-Beneficent, Allah) **are recited"**. He said : **"And does Ar-Rahman have words that humans can recite ?"**, I said: **"Yes!"**, He said : **"Recite some from it !"**. So I said : **"Descend from your camel".**

So he descended, and I started to recite surat Adh-Dhariyat. And when I reached the verse :

"وفي السماء رزقكم توعدون وما" (And in the heaven is your provision and whatever you are promised) [Adh-Dhariyat:22]

He said : ***"O Asmaâi ! Is that really the word of Ar-Rahman ?"***, I said **"Yes! I swear by the One** (Allah) **who truly sent Muhammad (with the truth), It is His word ! and He revealed it to His prophet Muhammad peace be upon him."** He said : **"That is sufficient."**

And he went to his camel, and slaughtered it. Then he hashed it without even flaying it. And he said to me : **"Help me to distribute it".** So we distributed it all to every coming or going person. Then he took his sword and his arch and broke them, and put them under the saddle. And he turned out and went back to the country, saying:

"وفي السماء رزقكم توعدون وما" (And in the heaven is your provision and whatever you arepromised) [Adh-Dhariyat:22]

So I came back blaming myself, and I said to myself : *"You didn't notice before, what the bedouin just understood!"*

And when I went to Hajj with Ar-Rasheed, I entered Makka. **While I was turning around the Kaâba, I heard a little voice calling me. So I turned, and It was the same bedouin, but he became very skinny and pale.** He saluted me, and took my hand and made me sit behind the Maqam (the place of Ibrahim peace be upon him).

And he said to me: ***"Recite the words of Ar-Rahmaan."*** So I started to recite surat Adh-Dhariyat, and again, when I came to the verse:

"وفي السماء رزقكم توعدون وما" (And in the heaven is your provisionand whatever you are promised) [Adh-Dhariyat:22]

The bedouin shouted : **"Indeed we found what God promised us!",** and then he asked : ***"Is there something else?"***, I said : "Yes, Allah Almighty says":

" فورب السماء والأرض إنه لحق مثل ما تنطقون أنكم " (Then, by the Lord of the heaven and the earth, it is the truth, just as it is the truth that you can speak) [Adh-Dhariyat:23]

So the bedouin shouted : **"O Subhan Allah!** (Glory to Allah!) **Who dare to anger Allah** (The Majestic) **so He had to swear/do an Oath? Did they not believe Him, so they made him take an oath?!"**

He said that three times and then*, he breathed his last...* Translated from "**The book of Repentants**" for Ibn Qudamah (May Allah have mercy on him)

"A man saw her and was attracted to her..."

Ibn Qudamah

{"…And whosoever fears Allah and keeps his duty to Him, He will make a way for him out of every difficulty, and He will provide for him from where he could never imagine."}

[at-Talaq; 2-3]

Hudhayfah bin al-Yaman narrated that the Messenger of Allah said: **"The glance at the woman is a poisonous arrow from the arrows of the Devil. Whoever leaves it out of the fear of Allah, then Allah will reward him with faith whose sweetness he will taste in his heart."**

[Reported by Ahmad in his 'Musnad,' and it is authentic]

Malik bin Dinar said: "The Gardens of Delight are between the Gardens of Firdaws and the Gardens of Eden. In them one has servants made out of the roses of Paradise. They will be inhabited by those who were about to engage in a sin, but then remembered Allah - the Mighty and Exalted - and stopped themselves from doing so, and bowed their necks out of the fear of Allah."

Sahih Muslim Book 036 [book of heart softeners (riqaq)], Number 6607:

'Abdullah b. 'Umar reported that Allah's Messenger (may peace be upon him) said: Three persons set out on a journey. They were overtaken by rain and they had to find protection in a mountain cave where at its mouth there fell a rock of that mountain and thus blocked them altogether. One of them said to the others: Look to your good deeds that you performed for the sake of Allah and then supplicate Allah, the Exalted, that He might rescue you (from this trouble). One of them said: 0 Allah, I had my parents who were old and my wife and my small children also. I tended the flock and when I came back to them in the evening, I milked them (the sheep, goats, cows, etc.) and first served that milk to my parents. One day I was obliged to go out to a distant place in search of fodder and I could not come back before evening and found them (the parents) asleep. I milked the animals as I used to milk and brought milk to them and stood by their heads avoiding to disturb them from sleep and I did not deem it advisable to serve milk to my children before serving them. My children wept near my feet. I remained there in that very state and my parents too until it was morning. And (0 Allah) if Thou art aware that I did this in order to seek Thine pleasure, grant us riddance from this trouble. (The rock slipped a bit) that they could see the sky. **The second one said**: 0 Allah, I had a female cousin whom I loved more than the men love the women. I wanted to

have sexual intercourse with her; she refused but on the condition of getting one hundred dinirs. It was with very great difficulty that I could collect one hundred dinirs and then paid them to her and when I was going to have a sexual intercourse with her, that she said: Servant of Allah, fear Allah and do not break the seal (of chastity) but by lawful means. I got up. 0 Allah, if Thou art aware that I did this in order to seek Thine pleasure, rid us from this trouble. The situation was somewhat eased for them. The third one said: Allah, I employed a workman for a measure of rice. After he had finished his work I gave him his dues (in the form of) a measure of rice, but he did not accept them. I used these rice as seeds, and that gave a bumper crop and I became rich enough to have cows and flocks (in my possession). He came to me and said: Fear Allah, and commit no crueltv upon me in regard to my dues. I said to him: Takeaway this flock of cows and sheep. He said: Fear Allah and do not make a fun of me. I said: I am not making a fun of you. You take the cows and the flocks. So he took them. 0 Allah, if Thou art aware that I did it for Thine pleasure, case the situation for us. And Allah relieved them from the rest of the trouble. (i.e. the stone was removed from the cave).

http://www.usc.edu/schools/college/crcc/engagement/resources/texts/muslim/hadith/muslim/036.smt.html#036.6607

al-Hasan al-Basri narrated:

“There was a fornicating woman who had exceeded the people of her era in beauty, and would not let any man sleep with her unless he paid her one hundred dinars. One day, a man saw her and was attracted to her, so he went and worked until he earned the one hundred dinars and came to her. She told him: “Pay it to the man at the door so that he may count it and weigh it.” When he did this, she told him to enter. She had a luxurious home and a bed made of gold. She told him: “Come to me.” When he was about to have intercourse with her, he suddenly remembered his standing before Allah on the Day of Resurrection, so it was as if he was struck with lightning and his desire was put out.

He said to her: “Allow me to leave you, and you can keep the money.”

She replied: “How can you do this now, when you saw me and was attracted to me, and went and worked hard to collect the one hundred dinars, and when you are finally with me, you do what you did?”

He said: “By Allah, I did not do this out of anything except for the fear of Allah, and the thought of my standing between His Hands.”

She said: “If you are truthful in what you say, then I want to marry nobody except you!”

He told her: “Let me leave.”

She said: “No, not unless you promise me that you will marry me!”

He said: “I cannot do anything until I leave first.”

She then said to him: “You must promise Allah that if I come to you where you live, then you

will marry me!"

He said: "It might be so. We will see."

So, he put on his clothes, left her, and travelled back to his land. She later travelled to his land with all that she owned - regretting the circumstances under which they had met each other - until she arrived and asked about him. When she arrived at his home, it was said to him: "The queen herself has arrived and asked about you!" When he saw her, he was in such a state of shock that he collapsed and died.

His body fell into her arms, so she said: "As for him, then I have missed out on the chance to be with him. Does he have any close relatives?" It was said to her: "Yes, his brother, but he is a poor man." So, she said to him: "I will marry you out of my love for your dead brother."

She married him and bore for him seven righteous sons."

['at-Tawwabin' by Ibn Qudamah al-Maqdisi; p. 41-42]

http://ahlalhdeeth.com/vbe/showthread.php?t=1893

'... Until I came to this verse.'

Rabi' ibn Sulayman (a companion of Imam al-Shafi'i) said:

'We were with al-Shafi'i one day when an old man wearing garments of wool came to us with a walking-stick in his hand. Al-Shafi'i stood up, fixed his clothes and greeted the old man. He sat down and al-Shafi'i began looking at him in admiration when the man said:

Old man: Can I ask?

Al-Shafi'i: Ask.

Old man: What is the Hujjah (evidence) in the religion of Allah?

Al-Shafi'i: The Book of Allah.

Old man: What else?

Al-Shafi'i: The Sunnah of the Messenger of Allah (sallallahu `alayhi wa sallam).

Old man: What else?

Al-Shafi'i: The consensus of the Ummah.

Old man: Where did you get 'consensus of the Ummah' from? (i.e. what's your evidence).

Al-Shafi'i pondered for a moment when the old man said:

Old man: I will leave you for 3 days. If you come up with evidence from the Book of Allah, fine. If not, then repent to Allah Ta'ala.

Al-Shafi'i's face changed colour and then he left. He didn't come out until the third day, between dhuhr and 'asr. His face, hands and legs had swollen and he became ill. He sat down but it was only a short while when the old man returned. He greeted him and sat down then he said,

Old man: Do you have what I asked for?

Al-Shafi'i: Yes.

أعوذ بالله من الشيطان الرجيم
I seek refuge in Allah from Satan, the outcast.
Allah, the Most High said:

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَسَاءتْ مَصِيراً

"And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, ***and follows other than the way of the believers****, We shall keep him on the path he has chosen, and burn him in Hell*

– *and what an evil destination."* [al-Nisa: 115]

… And He (Allah `azza wa jall) will not burn him in Hell for opposing the believers in something except that it is something obligatory.'

Old man: You have told the truth.

Then he got up and left.

Al-Shafi'i then said to those around him: **I read the Qur'an 3 times every day (in the 3 days he was given), until I came to this verse.'**

- *Siyar A'lam al-Nubala*

It's the case that sometimes, the Qur'an reveals its gems and answers at different times and on different occasions. Even if we may have read a particular verse many times before, it will suddenly sink in with us differently at another time.

As they say, 'لا تنقضي عجائبه ' – *its wonders never cease*. May Allah grant us good understanding of His Book.

Ahmad Naasir the Shaheed, who said "the Qur'an is not created".

He is Al-Khuza'y, The Imam, The Martyr, Abu Abdulla, Ahmad ibn Nasr ibn Malik ibn Al-Haytham Al-Khuza'y Al-Marwazy and then the Baghdadi (d 231 H) [i].

Imam Al-Dhahabi (d 748 H) described him as: "He was a commander of Good, Speaker of Truth" [ii].

And even though he had all the books of Hashim, and narrations from Imam Malik he did not narrate much, and used to say out of his humbleness: "I have not reached that level yet" [iii].

The story of his Death was narrated in many books. Here is what was narrated by Imam Ibn Katheer (d 774 H) [May Allah shower him with Mercy] in "*Al-Bidaya wa Al-Nihaya*":

The translation was taken (with some alterations) from At-Tibyan Publications' - 'Al-Imam Ahmad Ibn Nasr Al-Khuza'i A Leader of Scholars, A Leader of Martyrs (available online).

> In the events of the Year 231 H:
>
> And in this year was the killing of Ahmad ibn Nasr Al-Khuza'y, May Allah have mercy upon him, and make his abode noble.
>
> And the reason for this man being killed, meaning Ahmad ibn Nasr Al-Khuza'y ibn Malik ibn Al-Haytham Al-Khuza'i, and his grandfather Malik ibn Al-Haytham was one of the greatest campaigners of the state of Ban Al-'Abbas (i.e. the Abbasids), those who killed this son of his.
>
> And Ahmad ibn Nasr had prestige and leadership, and his father Nasr ibn Malik used to be surrounded by the Ahl Al-Hadith.
>
> Ahmad ibn Nasr was from amongst the people of knowledge, piety and justice, righteous deeds, and striving in doing good; and he was from amongst the Imams of Ahl Al-Sunnah, those who would command the good, and forbid the evil, and he was amongst those who called towards the saying that the Quran is the Word of Allah, sent down, uncreated.
>
> Al-Wathiq (the Caliph at the time) was one of the most severe people in insisting the claim that the Quran is created. He used to call to it day and night, publicly and privately, based upon what his father and his uncle Al-Mamun were upon, void of any evidence or proof, argument or explanation, from neither the Sunnah nor Quran.
>
> So this Ahmad ibn Nasr stood up, calling towards Allah, and to the Commanding of the Good and the Forbiddance of the Evil, and to the statement that the Quran is the Uncreated Word of Allah, and he called the people to much good.
>
> Thus, a Jama'ah (group) gathered under him from amongst the people of Baghdad, and thousands of people joined him. Two men were appointed in propagating the Da'wah of

Ahmad ibn Nasr, and they were Abu Harun as-Siraj, who called the people of the Eastern Province, and another man named Talib, who called the people of the Western Province - thus, many thousands of people and abundant crowds united under him.

So when it was the month of Sha'ban of this year, the Bay'ah was organized for Ahmad ibn Nasr al-Khuza'i in secrecy, upon Commanding the Good and Forbidding the Evil, and to rebel against the Sultan due to his bid'ah and his calling to the claim of "Khalq al-Qur'an" (Creation of the Qur'an), and due to what he, his authorities and his entourage were perpetrating of sins and immorality, and such. So they agreed on a time, that on the third night of Sha'ban - on the night of Jumu'ah - a drum would be beaten in the night, and then those who had given Bay'ah would gather together in a place which they had agreed on beforehand - and (after the agreement) Talib and Abu Harun distributed many Dinars amongst the companions. From amongst the crowd who received the money, were two men from Banu Ashras, and these two men used to drink wine.

So when Thursday night came, these two men drank wine amongst a group of the companions, and the two men thought it was the night of the plan to be executed - which in reality was a night before the planned night, so the two men began to beat the drum in the night so that the people would gather with them both - but no one came. The disarray overtook the organized plan, and the guards hear this in the night time, so they notified the deputy of his brother, Ish'haq ibn Ibrahim, due to his absence from Baghdad... and the people became hysteric and the deputy of the Sultan did his utmost to capture those two men (who beat the drum.) So when he captured them, he tortured them until they confessed about Ahmad ibn Nasr. So they searched for him, until they were able to capture a servant of his - and they held him (and tortured him) until he confessed with the same confession as the two men.

So he captured a number of the leaders of the companions of Ahmad ibn Nasr, along with him, and sent them to the Khalifah, - pleasing those who saw them (i.e. the captured rebels led by Ahmad ibn Nasr) in such a state - and this took place at the end of Sha'ban. So he assembled a group of spectators and the Qadhi, Ahmad ibn Abi Du'ad al Mu'tazili attended, and Ahmad ibn Nasr was brought forth - but he (Al Mu'tazili) did not display any rebuke upon Ahmad ibn Nasr. And when Ahmad ibn Nasr was made to stand in front of al-Wathiq, he did not rebuke him for anything to do with the Bay'ah which he took from the populace upon Commanding the Good and Forbidding the Evil and such - Rather, he skipped over all of that and interrogated;

A number of the leaders of the companions of Ahmad ibn Nasr, along with him were captured, and sent to the *Khalifah*. This took place at the end of Sha'ban.

A group of spectators were assembled, and the Qadhi, Ahmad ibn Abi Duad Al-Mu'tazili attended.

Ahmad ibn Nasr was brought forth but he (ibn Abi Duad Al-Mu'tazili) did not display any rebuke upon Ahmad ibn Nasr. And when Ahmad ibn Nasr was made to stand in front of Al-Wathiq, he did not rebuke him for anything to do with the Bay'ah which he took from the populace upon commanding the Good and Forbidding the Evil and such. Rather, he skipped over all of that, and asked him:

What do you say regarding the Quran?

He replied: It is the Word of Allah.

Al-Wathiq asked: Is it created (*Makhluq*)?

He said: It is the Word of Allah.

Indeed, Ahmad had just faced death without fear, and sold himself, and actually, he came wearing Hanut (i.e. a mixture of musk and camphor which is applied to a dead body before burial), and he looked fiercely radiant, and he had tightened that which was covering his private parts (so that it does not get revealed in case of torture).

Al-Wathiq again asked: What do you say about your Lord? Will you see Him on the Day of Resurrection?

So he replied: O *Amir Al-Mu'mineen*, that is how it has come in the Quran and the narrations, as Allah has said: {(Some) faces, that Day, will be radiant; Looking at their Lord} [Al-Qiyamah: 22-23], And the Messenger of Allah (peace and blessings be upon him) said: "Verily, you will see your Lord, just as you see this moon, you will not be impaired in viewing him" [Al-Bukhari and Muslim]. So we are upon what we have been notified (by Allah and His Messenger).

And Al-Khatib (Al-Baghdadi) added that Al-Wathiq said: Woe to you! Will He be seen as a limited body is seen?! And He will be encompassed in a place, and the spectator will be able to behold him!? I disbelieve in a Lord with such attributes!

[Ibn Kathir - May Allah have Mercy on him - comments saying]: What Al-Wathiq said, is neither permissible, nor [is what he concluded] necessary, nor can it be used to refute the authentic narrations, and Allah knows best.

Ahmad ibn Nasr replied to Al-Wathiq: Sufyan narrated to me a Hadith which he raises (*Yarfa'uh*) that: "The heart of the son of Adam is in between two fingers from the Fingers of Allah, He turns it however He Wills". And the Prophet (peace and blessings upon him) used to say: "O Turner of the Hearts! Make my heart firm upon Your Deen".

So Ishaq ibn Ibrahim said to him: Woe to you! Look at what you are saying!

He replied by saying: You ordered me to say that.

Ishaq was startled at that, and remarked: I ordered you?!

So he replied: Yes, you ordered me to give sincere advice to him.

Finally, Al-Wathiq said to those around him: So what do you say about this man (i.e. Ahmad ibn Nasr). Hence, they said many things about him.

Abdur-Rahman ibn Ishaq, who was the Qadhi of the WesternProvince until he retired, and had been a friend of Ahmad ibn Nasr before this event, said: O *Amir Al-Mu'mineen*, his blood

is Halal.

Abu Abdillah Al-Armini, the companion of Ahmad ibn Abi Duad, said: Give me a drink from his blood, O *Amir Al-Mu'mineen*.

Al-Wathiq replied, saying: Definitely, what you desire will come about.

Ahmad ibn Abi Duad said: He is a kafir, he should be asked to repent. Maybe he has a disease, or loss of intellect.

So Al-Wathiq said: When you see me getting up (going) towards him, then do not stand with me, for I want to be rewarded for the steps I take (going towards to killing him).

Then he got up with a saber which was a sword belonging to 'Amr ibn Mu'idd Yukrab Az-Zubayd, and it was given as a gift to Musa Al-Hadi during his Khilafah. There was a witchcraft inscription attached with nails at the bottom of it.

When he reached him, he struck him a blow upon his shoulder, while he was tied with ropes and standing upon a leather mat (special for executions) and then he struck him again with a blow to his head, and then he thrust the saber into his belly. He fell down dead, may Allah have mercy upon him.

Indeed, we belong to Allah, and indeed, to Him we will return, may Allah have mercy upon him, and pardon him.

Then the Damascene unsheathed his sword, and struck his neck, and separated his head, and hoisted it in display, till it was brought to the field which had Babak Al-Khurrami, and he was crucified therein, while his two legs were still shackled, and he was wearing a dress and trousers.

His head was carried to Baghdad, and was set and displayed in the EasternProvince for a number of days, and in the WesternProvince for a number of days, and it had guards around watching over it day and night. And attached to his head was a message, and written on it was:

"This is the head of the deviant pagan infidel, Ahmad ibn Nasr Al-Khuza'y, from amongst those who were killed at the hands of 'Abdullah ibn Harun, the Imam, Al-Wathiq Billah, Amir Al-Mu'mineen, after he had established the argument against him regarding the Creation of the Quran and the Negation of Anthropomorphism, and he gave him the chance to repent and enabled him to return to the Truth, but he refused except to stubbornly oppose and declare openly otherwise. So all praise belongs to Allah, Who hastened him to the Fire and his Painful Torment due to his kufr; for which Amir Al-Mu'mineen permitted his blood and cursed him.

Afterwards, Al-Wathiq ordered the prosecution of the leaders of Ahmad's companions, and captured about twenty nine men. They were sent to prisons, and they were branded as the unjust [transgressors] (ظلمة). They were prevented from being visited by anyone, and they were restrained with iron shackles, and they were not given any rations (of food) which were given to the other prisoners, and [truly] this is a great injustice.

And this Ahmad ibn Nasr was one of the great scholars, active in establishing the Commanding of the Good and the Forbidding of the Evil. He had heard Hadith from Hammad ibn Zayd and Sufyan ibn 'Uyaynah and Hushim ibn Bashir and he had all of his writings. And he also heard a great number of traditions from Imam Malik ibn Anas.

Yahy ibn Ma'een mentioned him one day, and prayed for Allah's mercy to be upon him, and said: Allah granted him Shahadah as an ending, and he used not to narrate traditions, and used to say I am not of that level yet [out of his humbleness].

And Yahya ibn Ma'een excelled very much in praising Ahmad ibn Nasr.

Imam Ahmad ibn Hanbal mentioned him one day, and said: May Allah have mercy upon him, how generous he was with his soul for Allah! He sacrificed himself for His sake.

Ja'far ibn Muhammad As-Saaigh narrated: My two eyes witnessed and if they did not, may they be gouged out, and my two ears heard and if they did not, may they go deaf: Ahmad ibn Nasr Al-Khuza'y, when he was beheaded, his head was saying: **La Ilaha Illa Allah**; And some people had heard him while he was crucified on the tree trunk, his (separated) head reciting: {Alif, Lam, Meem. Do people think they will be left alone, just because they say, We believe, without being tested?} [Al-'Ankabout: 1-2]. My skin trembled.

- End of the translation taken from At-Tibyan publications.

[i] Siyar A'laam Al-Nubala – Imam Al-Dhahabi

Ibn Abi Ya'la says in Tabaqat Al-Hanabilah: And he was an old man, with white hair and a white beard.

The body of Imam Ahmad ibn Nasr was left hanging for 6 years until Al-Mutawakil [a good sunni abbasid caliph] became the Caliph.

Imam Ibn Kathir narrates: And on the day of Eid Al-Fitr, Al-Mutawakil ordered the body of Ahmad ibn Nasr Al-Khuza'iy to be taken down, and sent with his head to his family.

The people were very pleased with this, and a lot of people gathered for his *Janazah*.

Then Al-Mutawakil wrote to all the land forbidding people from speaking about the matter of the Speech, and forbidding anyone from saying that the Quran is created. He also wrote that whoever learns 'Ilm Al-Kalam and spoke in it then he would be imprisoned until he dies. He ordered the people to busy themselves with the Quran and the Sunnah and nothing else [1].

He also released all the people who were imprisoned because of their refusal to say that the Quran is created [2].

It is narrated that 'Abdulaziz ib Yahya Al-Makiy told Al-Mutawakil, after he became a Caliph, O Amir Al-Mu'mineen I did not see anything stranger than the killing of Al-Wathiq to Ahmad ibn Nasr whose tongue kept reciting the Quran until he was buried.

Al-Mutawakil was saddened by what he heard of his brother, when the Minister Muhammad ibn 'Abdulmalik ibn Al-Zayat entered. So Al-Mutawakil told him: "In my heart is something, from the killing of Ahmad ibn Nasr".

So [ibn Al-Zayat] said: O Amir Al-Mu'mineen, May Allah cause me to be burned by fire, if Amir Al-Mu'mineen Al-Wathiq did not kill him as a Kafir.

Then Hirthimah entered, and Al-Mutawakil told him as he told ibn Al-Zayat.
So Hirthimah said: May Allah cause me to be cut into pieces if he was not killed as a Kaffir.

Then the Judge Ibn Abi Duad entered, and Al-Mutawakil told him the same thing.

So he said: May Allah cause me to get Al-Falij (Hemiplegia), if Al-Wathiq did not kill him as a Kafir.

Al-Mutawakil later narrates:
As for ibn Al-Zayaat, I burned him myself, and as for Hirthimah he escaped until he reached a place where the tribe of Khuza'ah resided. He was recognized by one of them who said: O people of Khuza'ah, that is the one that killed your cousin Ahmad ibn Nasr, so they took him and cut him into pieces. As for ibn Abu Duad, Allah imprisoned him in his own skin (since he was paralyzing by Al-Falij) until he died [3].

Some of his sayings:
1) Ahmad ibn Ibrahim said: I heard Ahmad ibn Nasr the Martyr saying:

I passed one day on a man in a state of *Sara'* (epilepsy), So I came to recite Quran at his ears, but then I heard a voice saying: [Do not recite] and let me kill him, since that man claims the Quran is created [4].

2) Ibrahim Al-Harbi said in what was authentically attributed to him:
Ahmad ibn Nasr said, when asked about the Knowledge of Allah: Allah is with us by His Knowledge, and he is over his '*Arsh* (Throne).

Then he was asked about the Quran, so he replied: It is the Word of Allah. He was told: Created? He replied: No [5].

Ibn Al-Qayim [May Allah shower him with Mercy] says in his *Nuniyah* [6]:
ولأجله قتل ابن نصر أحمدا **ذاك الخزاعي العظيم الشان
إذ قال ذا القرآن نفس كلامه **ما ذاك مخلوق من الأكوان

And for that [reason] the son of Nasr, Ahmad was killed. ** That Khuza'I of the Great Status

When he said that the Quran is [the All-Mighty's] Speech ** And is not a creation from among the Beings

May Allah shower him with Mercy

The Yemeni Who Stood Up to Al-Hajjaj Ibn Yusuf

Tawus ibn Kaysan, one of the righteous students of Ibn 'Abbas and a Muhaddith said, 'I entered the Haram (Makkah) to perform 'Umrah and when I completed it, I prayed 2 units of prayer behind the Maqam of Ibrahim and then I sat down. I turned to look at the people in the mosque when behold, I saw a group of people with weapons, swords, spears and shields! I looked and it was al-Hajjaj ibn Yusuf, the Amir of blood-shed, about whom Laila al-Akhiliya said,

حجاج أنت الذي ما فوقه أحد
Hajjaj, you are the one above whom there is none

إلا الخليفة المستغفر الصمد
Except the True Ruler, the Forgiving and Eternal One (Allah)

قتل مائة نفس وقتل سعيد بن جبير
He (Hajjaj) killed a hundred souls and he killed Sa'id ibn Jubayr

Al-Hajjaj once said, 'I saw in my dream that Allah killed me once for every soul I killed except for Sa'id ibn Jubayr for Allah killed me on the Sirat (path over Hellfire) seventy times because of him.'

Tawus continues: 'I saw the commotion so I kept seated in my place. Whilst in that state, I saw a poor, ascetic worshipper from Yemen. He went to circumambulate around the Ka'bah, then he came to pray 2 units of prayer when suddenly his garment clung to a spear from the spears of the army of Hajjaj, and so the spear fell on al-Hajjaj! He stopped him and said, 'Who are you?' He said, 'Muslim.' He said, 'Where are you from?' He said, 'From Yemen.' He said, 'How is my brother with you people?' (– He meant his brother Muhammad ibn Yusuf who was also a tyrannical ruler like him). He said, 'I left him as a fat man with a fat stomach.' Al-Hajjaj said, 'I didn't ask you about his health but I asked you about his justice.' He said, 'I left him as a deceiving and oppressive ruler.'
He said, 'Don't you know who I am?' So the man said, 'Who are you?' He said, 'I am al-Hajjaj ibn Yusuf!' So the man said,

أتظن أنه يعز بك أكثر من اعتزازي بالله؟

'Do you think that he (your brother) is mightier and strengthened by you more than I am by Allah?'

Tawus said, 'When he said that, all my hair stood on end. But al-Hajjaj let him go and left him.'

فَاللَّهُ خَيْرٌ حَافِظاً وَهُوَ أَرْحَمُ الرَّاحِمِينَ
"... But Allah is the Best of Protectors and He is the Most Merciful of those who show Mercy."
[Yusuf 12: 64]
- Taken from احفظ الله يحفظك [If you guard Allah, He will Guard you] by 'Aidh al-Qarni.

Prisoners

Were they Jinn?? But they were Muslim Prisoners..

On the mention of the brothers in the prisons of the interior, overhead tyrants [in the secret dungeons of Jordan], I find it of fidelity to mention a story that happened to my brother Abu Muhammad al Misri (may Allah have mercy on him) and with the brother Abu Saleh (may Allah release him.):

They made brother Abu Saleh enter by mistake on a group of ghosts, in a place which was nothing less than a red hell, or the house of Jinns or the trash containers or gutters. What is important is that it was a place where there were no similitudes of men.

There were people squatting, on them was nothing more than what what concealed their private parts, very long hairs, nails like the claws of a beast, and the smell of carrion was emanating from everything, and complete silence. A man carrying a weapon in his hand and a whip sat infront of them but he was away from them where he would not get affected by the smell, and they made my companion enter into this place.

He [Abu Baseer] said: *When I saw that, my heart fell between my legs, and I felt a fear that was cutting my sides from their place, they made me sit beside one of them. I turned a little and tried to talk to one of them, and there wasn't (a response).*

All of them, even the tears had stoned like the stoning of their sides, everything was silent, unmoving.

After several hours they called him and he understood that he was entered by mistake, and what he saw was not a scene from the fears of the Day of Judgement, and that he was really not in a coma or a painful, disturbing nightmare but what he saw were his [Muslim] brothers, one of the days before more than 20 years.. and others and from that time onwards till our this day and they are in this condition for more than 20 years, no talk nothing, no sun, no, no, no.

Extract From the book; Undead Warriors P30.

This is what is happening to our Muslim brothers and sisters today, right now. We ask Allah to ease the affairs of our brothers and sisters oppressed everywhere. ameen.

Download Links:
Lovers of the Hur: - http://ia360703.us.archive.org/7/items/UshaqAlHoorAndTheUndeadWarriors/The_Undead_Warriors.pdf
Undead Warriors: http://ia360703.us.archive.org/7/items/UshaqAlHoorAndTheUndeadWarriors/UshaqAlHoor.pdf

“And I would remember my dear brother Abu Mujahid, and how he was imprisoned..."

"...I would* also remember those who were in worse conditions and tests than I, from my imprisoned brothers in all the corners of the globe who are prevented from even the most basic rights. This would increase me in firmness and resolve and strength. It would also help me to belittle whatever hardship I was experiencing. I would remember my brothers in the dark prisons of Bagram, my brothers in Abu Ghurayb, my brothers in Guantanamo, my brothers in the secret prisons where one cannot even see the Sun and in which they can be seen by nobody. I would remember my brothers in the prisons of the Jews, Communists, and apostates, etc.

> ***And I would remember my dear brother Abu Mujahid*** (may Allah have Mercy upon him and gather us with him in the Firdaws) and ***how he was imprisoned...in a filthy, dark, solitary cell filled with insects, and he was prevented from a copy of the Qur'an. I remember how he would long for each verse he would hear being recited from the distant mosques and keep repeating them until he had them memorized...***
>
> I would remember such things, and this would help me belittle my hardships and would acquaint me with Allah's blessings upon me in that He made the Qur'an my intimate companion during this trial..."
>
> http://www.kalamullah.com/prisoner-of-conscience.html

*Abu Muhammad al Maqdisi is saying this.

Please, support the Muslim Prisoners (this might be the only way Allah protects you from being falling into prison yourself);

http://CagePrisoners.com
http://salaf-stories.blogspot.com/2010/01/and-i-would-remember-my-dear-brother.html

16-year old girl targeted by FBI for being 'too Muslim' - Cageprisoners.com exclusive

In 2005, 16-year old Amatur-Rahman was already being monitored by FBI agents in the US, seemingly due to her increasing interest in her faith.

After being approached by FBI agents, including a British-born Pakistani Muslim female officer, she was arrested and detained for seven weeks without charge. She was subsequently deported to the country of her parents' origin. In her first interview since the ordeal Amatur-Rahman talks candidly to Cageprisoners about the circumstances and effects of her traumatic experience.

CagePrisoners: Why do you believe you were singled by the US authorities out of all your friends?

Amatur-Rahman: *Bismillah ar-Rahman ar-Raheem. Was-Salaatu was-Salaamu ala Rasulillah wa a'la asHaabihi wa man wala. Thumma Amma Ba'ad. Assalaamualikum warahmatulla hi wabarakaatuhu*:

In today's time and age, it is not very common to find teenagers who take their religion seriously; even more so if the families are not too inclined towards religion or towards giving their children a religious upbringing. I was a practicing Muslim teenager who wore the niqab to high school and I was also interested in *da'wah* (calling others to Islam). Considering the post 9-11 atmosphere, it was easy for them to single me out and label me as they wished. The immigration issue just made it easy for them to take me in and interrogate me for as long as they wished. I highly doubt other than the 'religious' factor, they would have found enough interest in me to put both my family and myself through what we went through.

CP: What did US officials tell you from the beginning about their interest in you - was it a terror investigation or an immigration matter?

AR: Initially, there were two agents who came to my house and introduced themselves as 'family counselors' who were going around the neighborhood. There was not any mention of any sort of investigation really. It was more of a 'checking up on the neighborhood, want to make sure everything is alright' kind of introduction. My family had never had experience with anything of this sort; my mother allowed them in without giving it any second thoughts. One agent remained downstairs whilst another one came upstairs to my room to speak to me. I still recall, later on while being interrogated (a couple of months later, after being taken) I was asked, why is it that your younger brother and sister were downstairs watching 'Sex and the City' and you were upstairs?

They were not aware of my family's pending immigration status at that point. My parents' immigration status was actually pending; they had applications sent in years back which were still in some sort of a process. The police came back with a raid a good two months after the initial visit. That is when they showed the immigration matter as an issue. They mentioned that if I would go with them, my parents and one of my brothers would not have to go along. So naturally, I agreed to be taken.

CP: How did you handle dealing with government agents at such a young age?

AR: I had no idea initially that they were agents. I still remember after coming into my room, the agent was taking notes the whole time she was speaking to me. Whatever I was saying, she would jot down. After a few minutes of speaking to me, she opened my closet door and started looking through my books and other stuff in the closet. I started feeling really uncomfortable and I think either I asked her what she was doing or was taking back my stuff from her hands; just alarmed. She was going through books, papers, looking at pictures and asking me questions. Then she wanted to take something and that's when I told her that she could not just take something that belongs to me. The note jotting continued. I was nervous, shocked and a bit confused, all at the same time.

CP: Despite presenting any evidence to the contrary, did they deal with you as a security threat?

AR: I think, yes, they did think me as a 'security threat'. But I guess it really is no shock, since almost anything can be considered 'security threat' in today's time. I guess it's easier to make the public believe what you are doing is right when the individual (s) is shown as a threat rather than a victim.

CP: What did the FBI want from you?

AR: Initially they only wanted to speak to me, just to ask me about my life and how everything was going. After taking me in, their questions revolved around anyone and everyone I knew and questions about them. Their only concern was who else they can deem/label as 'a threat'. In the last meeting, from what I re-call, they suggested how they would 'help' me remain committed to my religion if I 'helped' them out. The next meeting never took place as I left.

CP: Did it help that a female Muslim FBI agent was questioning you, or did that make it worse?

AR: That's a good question, I never really thought about it. The fact that she was a Muslim did not exactly cross my mind, even though her name claims so. She never bought up her religious beliefs with me or spoke about them. At no point did she try and point at our 'similarities', rather it was how *different* I was. The whole time, she tried to keep it as though it was her duty/job to speak to me. So for me, having her as the agent who questioned me made no difference, opposed to having a female who might have been from a different religious background.

CP: Did you have access to legal advice?

AR: I did have access to legal advice. But my lawyer was an immigration lawyer. So he really could not give me the greatest of advice on everything that was going on. He wasn't given access to all the information. I think I was more aware of my situation than he was. But he did try to reassure me whenever he saw me. He himself felt really bad that there was not much he could do. It was obvious that they were looking into me not for immigration but for 'terrorism'. My family's immigration status, the pending status was an easy advantage for them. They told my mother it was immigration that was the issue, but in reality they had a whole different purpose behind it.

CP: Could you describe the raid?

AR: Early morning *fajr* (dawn) time I believe (I still remember losing my mind thinking that *fajr* [prayer] time was going and I was unable to go up and pray; we had to sit downstairs). I can't recall how many officers there were in total. It was perhaps close to ten-twelve, maybe more.

We all sat downstairs, my baby brother was sleeping in my parent's room at that particular time, my mom didn't carry him downstairs. There was banging heard at the front door, my mom ran in and woke me up. So by the infinite grace of Allah I had enough time to cover and then get downstairs. The rest of my family members awoke in shock. They had us all sit downstairs on the sofa with one-two agents observing us.

They mentioned to me that due to my family's immigration status they would have to either take me or my parents and me together. I went upstairs and I prayed while two women agents observed me from the back. I wanted to change again but they said that I could not touch any of my clothes since they would be taking me away. One of the women was really nice and she picked out the clothes for me as I requested.

Right before leaving, I simply asked one of the agents if I could take something of significance with me. He said yes. I grabbed my Quran, kissed my baby brother, hugged my mom (she completely broke down and was a wreck) and headed out the door. They did not handcuff me at that point; it was not until after the interrogation was over at the center they took me to that they handcuffed me and took me off to another state. You don't really forget the small acts of kindness that are done to you at times of severe stress.

CP: Did you have any warning that you may be detained?

AR: No, I did not have any warning.

CP: What was going through your mind as you sat in the cell detained with no charge?

AR: The first day I was taken; the whole day was like a roller coaster ride. The raid in the morning, then being taken; interrogated for 4-5 hours straight; taken to an empty room where I had to sit for one-two hours waiting until the van was available to drive me off to another state; driven off to another state 4-5 hours away, sitting in the back of a van (I still recall one of the guys sitting up front with the driver mentioned how he lived a block away from where I did; he saw my address on the paper and he kept saying he could not believe he lived so close to me); once I entered the detention center I had to go through all the formalities and was strip searched and given the prison garb; I entered the cell, prayed my *maghrib* and *isha* prayers and just stopped myself from even thinking about what had just happened.

Everything did not hit me until the second day. Once it did hit me, I did break down. But as days go on, you learn to accept your situation and try and deal with it. I kept telling myself that it would pass. I knew I had to keep my spirits up high. Seeing my mother every week was such a booster. She was more effected (health wise) than me. So I had to show her that I was doing well otherwise it would have destroyed her even more.

CP: How was your typical day in detention? How were you treated?

AR: We were awoken everyday at around 6 a.m. Each cell was opened and the girls were allowed five minutes each, by rotation. This took up about an hour. I requested to be awoken at 5am because of *fajr*. You had five minutes to take a cold shower, brush your teeth and put on your prison garb (which was a pair of sweats and a long sleeve sweatshirt) and go back into your cell. Breakfast was served at about eight in the morning. The first week after *fajr* I went back to sleep and waited until they called again for breakfast. The second week I would not sleep after *fajr*, I would stay up and read a book. After we came back from breakfast, we would have to go and attend a 'school session' for three-four hours. It was the basic subjects from what I recall. After the 'school' session we would have lunch. After lunch we had to return back and sit on the tables they had in the main hall. These tables would have cards out, books, or other games which the girls spend most of their time on. Then we would go into cells again for an hour until dinner. After dinner we would either sit at the tables again or they would put on some movie for everyone to watch. A couple of hours later it would be snacks time and then soon back to bed. Prison life is all about routine.

I was put into a maximum security juvenile detention center (prison). In terms of the strict disciplinary rules, you get used to it. For me what were the absolute worst parts were:

1) I was not allowed to wear the *jilbab*. The second day (first day, considering the fact that I arrived the night before), they did not even allow me to wear the *khimar* (scarf) and I absolutely lost it. I refused to leave the cell unless they allowed me at the very least my *khimar*. They then agreed to allow me to wear the *khimar* but not the *jilbab*. However I was not allowed to take the *khimar* into the cell. We did not have to stay in the cell all the time. There would be one-two hours everyday when you would have to stay in your cell. After entering the cell I would have to take off my *khimar* and give it to one of the lady guards to keep on my shelf, then re-request it before getting out again. At night there would be male guards who would do round trips but since I was not allowed to take my scarf into the room, I would just put the blanket over me. Even that was not allowed because they had to see the

inmate. So I somehow managed to keep everything covered at night except for my face with the blanket.

2) The second worst thing was the strip searches. I had to go through one the first day I was taken there. After every visit I would have to go through a strip search. My mother visited every week and there was also random individuals picked for strip searches on a weekly basis. I cannot really explain in words how this makes a person feel. Especially as a woman who is accustomed to covering herself a certain way, you have to learn to desensitize yourself to this. I did think about refusing to go through the strip searches at all costs but I knew there was absolutely no point. The agents would come every few weeks and remind me once more that it could get ‘a lot worst.’

On the other hand, the staff was actually quite nice. They used to be so frustrated with some of the girls and I didn’t really give them any behavioral problems so they treated me well. There were a couple of pregnant girls and some others who were in for drugs, stealing, attacking or yelling at a teacher or something of that sort. They would talk to me and not understand what I was doing in there! They kept telling me that immigration had nothing to do with their center. I kind of figured that part.

CP: What was your first visit like with your parents?

AR: My first visit was actually on the second or third day. My mother burst in crying her head off. She was such a mess. It was really nice to see her though, Alhamdulillah.

CP: What kept you strong during your detention?

I remember reading a lot. I used to take out the books they had in the shelves and just read. Generally, a book can have your mind soaring and exploring. But when you are in lock up, trust me when I say this, and I know that all other prisoners will have to agree with me; a book can open up the whole world and beyond for you. It can have you both mesmerized and rejuvenated. I also read the Quran; revised the *suwar* (chapters) I had memorized. Its good to keep your mind occupied, otherwise situations can overcome you.

CP: Were you interviewed while in detention, if so, how often? Did you have a lawyer present?

AR: Yes, I was interviewed while in detention. A total of three-four times. I did not have a lawyer present.

CP: What were your fears about what would become of you – and your family?

AR: My fear was not knowing what would happen next. You feel helpless and unsure of what to expect. It was something new for me. I was young and inexperienced to many of the harsh realities that life can bring forth. But with age comes experience. I was constantly worried about my family. I knew my parents were going through a lot. My parents were going crazy. My siblings also felt really scared and helpless.

CP: How did your family cope with your detention?

AR: They kept in touch with the lawyer as much as possible. They called me everyday for five minutes; visited every week. Again, it was something very new for them. They themselves were not really sure what to expect. People, who go to the West in hopes of having their dreams come true, don't exactly expect anything of this sort.

CP: When did you find out that you and your family may get deported to another country?

AR: We actually did not get deported. Since I was a juvenile, my mother signed papers and wanted to come back to our country with me. Things were not looking too good. My court appearances were kept private so neither the public nor my family could attend. My mother was becoming increasingly impatient and decided it would be best if she bought me back. I was not sure of what to expect of my new life, but I did feel confident that Allah would take care of it no matter where I went. I felt nervous and anxious.

CP: How long did you have to prepare for such likelihood?

AR: Within a week-two of my mother's signing, we had to leave. I was not expecting it when one of the prison staff had come to get me. When they called out my name, I knew it was time to go.

CP: How long were you detained in the US before you were sent abroad?

AR: Approximately two months.

CP: How did this news affect you, and your family, particularly your younger sister?

AR: I wasn't sure on what to expect. I was still taking in everything. It broke apart my family. My younger siblings are introverts. They never really did discuss with me how they felt. But it affected

them and perhaps even scared them away from practicing their religion. But my siblings have always respected my choice to practice Islam.

CP: How was the flight for you? How did they treat you?

AR: Agents/officers drove me to the airport. They were in civil clothing in order to not attract attention I guess. The female officer held onto me tightly while walking into the airport and walked me through the checking area. When I saw my family, I headed towards them but I was pushed through to the security area. I think the officers waited until my plane landed before calling it a day.

CP: What was it like to land in a country you left as a child and to your home and your friends behind?

AR: It felt surreal. After landing I felt like everything hit me all at once. I remember it was *fajr* time at the airport when I landed. The weather was intense. The feeling was intense. A reporter had followed me home. She followed us all the way home. I was dazed and I'm not sure how I managed to even speak to the reporter.

CP: What do you miss most about living in the US?

AR: I miss the subway and the public transport. I miss the weather. I miss the corner deli shops where you could get bagels and cream cheese when on the run. I miss the neighborhood in which I had my childhood. But Alhamdulillah I have had great new memories in the past few years as well.

CP: What is the bright side, if any, of the situation for you?

AR: I still have my *iman* [faith], I still have my Islam, *wa lillahil Hamd* [Allah be praised]. I did get out and wasn't entrapped like the thousands of other Muslim prisoners who we witness being sentenced to absurd terms when you have child molesters, rapists and murderers being given less at times!

CP: How has this experience affected your faith?

AR: *Iman* is like a roller coaster. At times it soars up high and at times it drops real low. It is never constant. I have had my ups and downs through it all. But in the end of the day, my *iman* is always in need of more. Alhamdulillah, it is a struggle everyday. I ask Allah to keep us all on the straight path and let us die in the state of Islam.

CP: What have you gained through this experience both in the negative and positive sense?

AR: I would say I have gained a lot. I have learned a language, I have met new people, I have experienced the support of many and seen the breaking away as well. I have also learned that you should never expect life to go as you plan it. One moment's event can change your whole life around. But you should be determined to stick to your *deen* [religion] no matter what. If you are sincere, then Allah will help you. Your state of affairs will not always be the same, nor will your state of *deen*. But if you try and hold on to your *deen* with one finger, Allah will aid you in taking out all nine other so you can grab on. It is on us to take the first step and trust Him. He will take the rest towards us and there can be no doubt about that.

CP: What would you say to those who may find themselves in similar circumstances?

AR: Do not panic. Keep reminding yourself that everything and everyone is in the hands and control of Allah. Keep your reliance on Him. What is meant to hit you will hit you no matter what and what is not meant to hit you will not hit you no matter what. Always remember that there are millions, if not billions who have had it worst, are having it worst and will have it worst. Any test that comes for the sake of your *deen*, take it with pride and gratitude. It isn't everyone who is blessed with such an opportunity to be tested for their *deen*.

CP: Do who have any parting advice for those who might want to assist others who may be unjustly detained?

AR: There are several things that can be done to help. I would like to mention a few:

1) Sincere duaa; a person should never lose hope in the power of *duaa* [prayer]. This is one of the greatest forms of *ibadah* [worship].

2) Raising awareness of the individual(s) case. There are thousands of cases we have no idea about. But Allah is aware; so we should make *duaa* for all.

3) Letter Writing- this cannot be stressed enough. You have to be inside to understand just *how much* a letter can do. It can make your day/week/month/year or break it. To pass on the prisoner's letter for others would also be a very good thing.

4) Visiting- if visits are possible then this would be amazing.

5) Send gifts- books or whatever can be sent. Perhaps through the families.

6) If you are able to get in touch with the families, please do. Often times the families are going through an extremely tough time, perhaps even more so than the prisoner. You don't know how much a visit, a call or letting them know that you have them in your *adiyah* [plural of du'aa] can do for them.

CP: Sister Amatur-Rahman, may Allah reward you with the best for sharing your thoughts and experiences with us.

http://cageprisoners.com/our-work/interviews/item/3656-cageprisoners-exclusive-girl-targeted-by-fbi-at-16-years-of-age

"you are from the people of the second badr ..."

Sahih Muslim Book 029, Number 5621:

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: **When the time draws near (when the Resurrection is near) a believer's dream can hardly be false. And the truest vision will be of one who is himself the most truthful in speech, for the vision of a Muslim is the forty-fifth part of Prophet.**

Here is an excerpt from an interview of Qari Badr-uz-Zaman Badr (who spent three years in prison and was recently released from Guantanamo). It was aired on ARYONE in a program called 'Views on News' in May 25 2005. It is in Urdu but a brother translated it to English.

THE TRANSLATION:

"We were busy in continuous worship and people (of Guantanamo) were close to *Allah* (SWT). Many people dreamt of the Prophet(saw) with glad tidings that freedom is nigh.

And Prophet Eesa(as) came and said that those who call themselves *"nasraani"* [Christians], those people are not on the correct path. are astray and will be destroyed.

A *Mujahid* told me that he was asleep in Bagram during intense winter. *Isa* (as) came in his dream with the *Qur'an* in one hand and the *Injeel* [Bible] in the other. The mujahid said he wanted to embrace Easa(as) and kiss him. But Prophet Eesa(as) stepped back. Someone announced this is a *Mujahid* from Cuba, Guantanamo. So *Eesa* (as) shook my hand and he kissed me on my forehead. He took my hand in his and said to me do not worry for freedom is very close and the *nasaraa* will be destroyed. AND THAT I AM COMING.

He (*mujahid*) says when my hand was shaken I woke up. It was not warm but the *mujahid* was perspiring..."

"Then an Arab *mujahid* dreamt of Prophet Muhammad (saw) and the Prophet (saw) told him you are *'ahl al-badr'* [the people of Badr]. So the *mujahid* said the people of *Badr* have passed away. So the Prophet (saw) said *'antum min ahl al-badr at-thani'* [You are the second people of Badr] and that your status is not much less than that of the people of *Badr* ".

http://ahlalhdeeth.com/vbe/showthread.php?t=4023

The message of Jesus is further supported by another dream of Aafia Siddiqui (a Muslim woman wrongly imprisoned);

> **Aafia had a**nother **dream in which Isa [Jesus] (peace be upon him) appeared**. She said the dream was too long to get into details, but from it, **she got that maybe his coming is near.**
>
> http://www.freeaafia.org/news-a-messages/us-news/354-eyewitness-accounts-of-sentencing.html

For the Pleasure of My Lord, The Prisons come Perfumed

(Arabic text is below)

Dear Brother, who dwells in these prisons To you I write with distresses,

If to Allah you hold fast Then what harm will a misfortune of time do to you?

Beware dear Brother, of making your corrupting your thoughts Regarding the Promise of the Deity, Mighty and Strong,

Verily, He has promised the Believers with Salvation As He saved Yunus from the dark depths of the belly of the Fish,

Dear Brother, before you, passed the ancient ones These prisons are but like those prisons,

Did not Yusuf dwelled in them for a phase And Musa, the tyrants threatened him with it,

And such was the Messenger of the Generous Deity To imprison him, the pagans plotted,

So my Lord saved him through his Hijrah In the company of that trustworthy friend,

And in their footsteps, the Believers traversed Like Ahmad, that firm Imam,
And likewise Ibn Taymiyyah was blessed with it In the fortress of Sham, as a prisoner he dwelled,

Hundreds of thousands of the True Faithful Dwelled for a time in these prisons,

Be not weak, dear Brother, nor lose hope When your time comes, nor submit,

Strengthen yourself by remembering the Deity, Most Supreme And hasten in memorizing the Manifest Book,

That is for your heart a secure stronghold And this is for your spirit an assisting provision,

These are hardships, soon they will all cease And remaining from it will be various fruits and benefits,

So if they intimidate you, and they threaten you Never weaken, or soften to them,

And even if they insult you, and they torture you And if they beat you, submit not,

You are not the first to be tortured For a Mighty Religion and a Manifest Legislation,

Nor are you alone on this Path For there are countless caravans throughout the years,

And if an 'Eid passes by, and a son is born And months rotate, while you are imprisoned,

Do not grieve O Brother of the Righteous Ones Of departing from family and losing children,

And if they forbid you from their visits And likewise their letters never appear,
So if this is for a Lord and Religion Then where is the patience, where is the certainty!?

And where are your past speeches Regarding the (weight of the) Millah of that Trustworthy Messenger?!

That Intimate Friend went willingly To slaughter his son, a clear trial,
On a magnificent, noble day like today Without any anxiety, he put him down upon his forehead,
So my Lord saved him through His Good Will And ransomed him with a fat sheep,

But you, your sons are in a carefree life And diversion and amusement, and a secured home,
Yet you have not been asked to slaughter them Rather, merely for patience of a temporary separation,

For verily, they are in the care of a Merciful Lord And you are in solitude with Him and Faith,

For the Pleasure of a Lord and assisting a Religion Life and all children become insignificant,

Written by Shaykh Abū Muhammad Al-Maqdisī
General Intelligence Prison Facility, Jordan – Cell No. 63
'Eid Al-Adh'hā 1414 H
(May Allāh hasten his release)

فماذا تضيرك ريب المنون[1] ... إذا كنت بالله مستعصما
بوعد الإله القوي المتين ... حذاري أخي أن تسيء الظنون
كما نجّ يونس من بطن نون[2] ... فقد وعد المؤمنين النجاة
فهذي السجون كتلك السجون ... أخي قد مضى قبلك الأولون
وموسى توعده الظالمون[3] ... فيوسف أمضى بها مدة
ليثبته مَكَرَ المشركون[4] ... كذاك رسول الإله الكريم
برفقة ذاك الصديق الأمين ... فنجاه ربي بهجرته
كأحمد ذاك الإمام المكين ... وفي إثرهم قد مضى المؤمنون
بقلعة شام أقام سجين ... كذاك ابن تيْمَةَ أنعم به
أقاموا زماناً بهذي السجون ... مئات ألوف من الصادقين
إذا جاء دورك أو تستكين[5] ... فلا تضعفنْ يا أخي أو تهون
وبادر لحفظ الكتاب المبين ... تحصّن بذكر الإله العظيم
وهذا لروحك زاد معين ... فذاك لقلبك حصنٌ حصينْ
وتبقى الفوائد منها فنون ... فهذي شدائد سوف تزول
فلا تخضعنْ لهمو أو تلين ... وإن خوّفوك وإن هدّدوك
وإن ضربوك فلا تستكين ... وإن شتموك وإن عذّبوك
لدين عظيم وشرع مبين ... فلست بأول من يضربنْ
فتلك القوافل عبر السنين ... ولستَ وحيداً بهذي الطريق
ودارت شهورٌ وأنت سجينْ ... وإن مرّ عيدٌ وجاءَ وليدْ[6]
لفرقة أهلٍ وفقدِ بنينْ ... فلا تبتئس يا أخَ الصالحين
كذاك رسائلهم لا تبين ... وإن منعوك زياراتهم
فأين الثبات وأين اليقين ... فإن كان هذا لرب ودين
بملة ذاك الرسول الأمين[7] ... وأين كلامك فيما مضى
لذبح ابنه في بلاء مبين ... فذاك الخليل مضى طائعاً
بلا جزع تلّه للجبين ... بيوم كهذا عظيم كريم
وأفداه فوراً بكبش سمين[8] ... فنجّاه ربي بإحسانهِ
ولهو و لعب وحرزٍ أمين ... وأنت بنوك بعيش رغيد
فقط أن تصابر فراقاً لحينْ ... ولم يُطلبنْ منك ذبحاً لهم
وأنت بخلوة ذكر ودين ... فهم في رعاية ربٍ رحيم
ودع عنك وسواس ذاك اللّعين ... فبادر بحفظ الكتاب المبين
تهون الحياة وكل البنون ... لمرضاة ربٍ ونصرةِ دين

أبو محمّد المقدسي
عيد الأضحى 1414 هـ
سجن المخابرات العامة - زنزانة رقم 63

الهوامش

(1) انظر سورة الطور (30)
(2) انظر سورة الأنبياء (87-88)
(3) انظر سورة الشعراء (29)
(4) انظر سورة الأنفال (30)

(5) 146 (انظر سورة آل عمران)
(6) رزقت بإبراهيم ولم أسمع بذلك إلا بعد مدة ولم أره إلا بعد شهور، فعسى أن يكون هو وإخوانه على ملّة إبراهيم ومن جندها وأنصارها آمين.
(7) الإشارة إلى كتاب ملة إبراهيم
(8) انظر سورة الصافات

10 Karamaat [Miracles] Given to Prisoner Zainab al Ghazali

It is reported in Musnad Ahmad [17680] that Allah's Messenger said;

17680 حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الطَّيَالِسِيُّ، حَدَّثَنِي دَاوُدُ بْنُ إِبْرَاهِيمَ الْوَاسِطِيُّ، حَدَّثَنِي حَبِيبُ بْنُ سَالِمٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، قَالَ كُنَّا قُعُودًا فِي الْمَسْجِدِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ بَشِيرٌ رَجُلًا يَكُفُّ حَدِيثَهُ فَجَاءَ أَبُو ثَعْلَبَةَ الْخُشَنِيُّ فَقَالَ يَا بَشِيرُ بْنَ سَعْدٍ أَتَحْفَظُ حَدِيثَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْأُمَرَاءِ فَقَالَ حُذَيْفَةُ أَنَا أَحْفَظُ خُطْبَتَهُ فَجَلَسَ أَبُو ثَعْلَبَةَ فَقَالَ حُذَيْفَةُ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَكُونُ النُّبُوَّةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةٌ عَلَى مِنْهَاجِ النُّبُوَّةِ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا عَاضًّا فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النُّبُوَّةِ ثُمَّ سَكَتَ

قَالَ حَبِيبٌ فَلَمَّا قَامَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ وَكَانَ يَزِيدُ بْنُ النُّعْمَانِ بْنِ بَشِيرٍ فِي صَحَابَتِهِ فَكَتَبْتُ إِلَيْهِ بِهَذَا الْحَدِيثِ أُذَكِّرُهُ إِيَّاهُ فَقُلْتُ لَهُ إِنِّي أَرْجُو أَنْ يَكُونَ أَمِيرُ الْمُؤْمِنِينَ يَعْنِي عُمَرَ بَعْدَ الْمُلْكِ الْعَاضِّ وَالْجَبْرِيَّةِ فَأُدْخِلَ كِتَابِي عَلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فَسُرَّ بِهِ وَأَعْجَبَهُ.

"The Prophethood will last among you for as long as Allah (God) wills, then Allah would take it away. Then it will be (followed by) a Khilafah [caliphate] Rashida (rightly guided) according to the ways of the Prophethood. It will remain for as long as Allah wills, then Allah would take it away.

Afterwards there will be a hereditary leadership which will remain for as long as Allah wills, then He will lift it if He wishes.

Afterwards, **there will be biting oppression, and it will last for as long as Allah wishes, then He will lift it if He wishes.**

Then there will be a Khilafah Rashida [Guided Caliphs] according to the ways of the Prophethood," then he kept silent..

Who Is Zainab?

Name: Zainab al Ghazali al Jubaili (or Zainab Ghazali)

Lifespan : 1917-2005 CE [died at age of 88yrs]
Occupation:

- **Owner of Islamic Institutes** [her famous *Jamiat Al-Sayyidat-ul-Muslimeen* (Gatherings of the Leading Muslim Women.)]

Influence: High. Millions were influenced to return by her Islamic call.

- **Organizer of Welfare & Provider.** [for the helpless whose family members were imprisoned in the Secret Prisons of Egypt.]

Crime: Accused of inciting others to assassinate President Jamal Abdul Nasir.

Time Spent in Prison: 7 years in a Secret Political Prison of Egypt.

Why talk about Zainab's prison Experience?

When you read parts of her accounts, you will see men and women who are like the *Salaf as-Saalih* [our Righteous Predecessors], **patient** through the most **severest forms of torture**, **relying upon their Lord** Alone. These people wanted to gradually implement Islam at a political level within Egypt, and teach it to the masses according to the Prophetic example. Due to their sincerity in teaching and action and their total reliance on Allah, **Allah gave them many miracles** for the hardship they faced for His sake. We will see these below inshaa' Allah. We will also be able to see the hardship faced by Muslims in the secret prisons around the world today, and maybe this will inspire the reader to support them.

All extracts below are from Zainab's own Account, in her book called; **The Return of the Pharoah** [I will be quoting from the English Translation by Mokrane Guezzou, Islamic Foundation Publishers].

DOWNLOAD FULL BOOK:
http://kalamullah.com/Books/Return%20of%20The%20Pharaoh.pdf
http://www.scribd.com/doc/18540888/Return-of-the-Pharaoh-Memoirs-in-Nasirs-Prison-

(If you are interested in further reading, I will link to more sources at the end of the article inshaa' Allah.)

The Survival of the Car Accident;

On my way home one afternoon, on a wintry day in early February 1964, my car suddenly turned upside down after colliding with another vehicle. The sheer force of the collision sent me into a state of semi-consciousness, and despite the severity of my pains the only thing I could comprehend, from all that was happening around me, was the panicky voice of someone calling my name. I can only assume that I then passed out for when I woke up I found myself in Heliopolis. Hospital surrounded by my husband, brothers, sisters and some of my colleagues in da'wah. As was evident from the expression on their faces they were all acutely distressed but within seconds I passed out again. I can recall mumbling: 'Thank God, thank God!', as if enquiring about what happened. It then all came flooding back, and I could hear my husband's relief as he said:

'Praise be to Allah, He has saved her. Thank Allah Hajjah!...

Once I did begin to recover it did not take me long to establish both from what I overheard and what was reported to me that the accident was no accident at all. It had been planned by Nasir's secret agents, with the express intent to kill me.

[**p5-6**.]

After this attempt of assassination, many attempts of bribe and blackmail took place so that she would transfer her own personal Islamic schools [Jamaa'at al-Sayyidaat al-Muslimaat] to the government, and to give up her call of Islam in replacement for a payment and funding (i.e. bribes). However, each time she rejected. Her followers became more in number and stronger in belief, and due to the oppression of the government - many were imprisoned, but shockingly the numbers continued to grow. The rulers feared that her influence would make people overpower the government, so the services would falsely accuse these Muslims of plotting against Jamal Abdul Nasir. They needed to get rid of her; her house was raided, her property confiscated, and she was taken to prison…

The Way to Room 24

On my way to Room 24, accompanied by two men holding whips, I was deliberately taken past different places inside the prison such that I could see for myself the
hideous things taking place there. Almost unable to believe my eyes and not wanting to accept such inhumanity, I silently watched as members of the Ikhwan were suspended in the air and their naked bodies ferociously flogged. Some were left to the mercy of savage dogs which tore at their bodies. Others, with their face to the wall awaited their turn. Worse still, I knew many of these pious, believing youth personally. They were as dear to me as my own sons, and had attended study circles of Tafsir and Hadith in my home, in their own homes and at Ibn al-Arqam house.

One by one, these youth of Islam, shaikhs of Islam, were tortured, left standing with their face to the wall, and flogged ferociously. Some had blood running down their foreheads. Foreheads that did not bow to anyone except Allah. The light of Tawhid [monotheism] shone from their raised faces, proud to belong to the cause of Allah.

One of them shouted to me: *'Mother! May Allah make you firm!'*

'Sons! It is a pledge of allegiance. Be patient Yasir's family, your reward is Paradise."

The man with me struck me so hard on my head that I felt my eyes and ear turning as if hit by an electrical force. And the light from inside the prison made me aware of the many, many more tortured bodies filling the place. - '[*Let it be for the sake of Allah"*
'Let it be for the sake of Allah!',] I braved.

Miracle #1;

At that moment, a voice, as if coming from Paradise, could be heard saying*: '0 Allah! Hold their steps firm and protect them from the perverts. Had it not been for You, 0 Lord!, we would not have been guided. Nor would we have prayed nor given anything in charity So,please hold our steps firm in trial and in adversity.'*

The sound of flogging became louder and more intense, but the voice of iman was both stronger and clearer.

Another voice rallied: *'There is no god but Allah*.'

And, I again repeated: *'Patience my sons, it is a pledge of allegiance. Patience, your reward is Paradise.'*

I was struck sharply on my back but I would not relent: *'Allah is the Greatest, praise be to Allah. 0 Allah! Give us patience and contentment. Praise and thanks are due to You, 0 Allah! For the bounties of Islam, Iman and Jihad in Your way which You bestowed upon us.'*

The door to a dark room was opened, I was hurled inside, and the door crashed shut behind me.

Miracle #2 - *Dogs!*

Inside Room 24

'In the Name of Allah, peace be upon you!', I repeated. The next moment the door was locked and a bright light switched on. Now their purpose was revealed; the room was full of dogs! I could not count how many! Scared, I closed my eyes and put my hands to my chest. Within seconds the snarling dogs were all over me, and I could feel their teeth tearing into every part of my body. Clenching my hands tight into my armpits, I

began to recount the Names of Allah, beginning with '0 *Allah! 0 Allah!'*

The dogs were unrelenting, digging their teeth into my scalp, my shoulders, back, chest and wherever another had not already taken hold. I repeatedly invoked my Lord, calling: '0 Lord! Make me not distracted by anything except You. Let all my attention be for You Alone, You my Lord, the One, the Only, the Unique, the Eternal Absolute. Take me from the World of Forms. Distract me from all these phenomena. Let my whole attention be for You. Make me stand in Your Presence. Bestow on me Your Tranquillity. Clothe me with the garments of Your Love. Provide me with death for Your sake, loving for Your sake, contentment with You. 0 Lord! Hold the steps of the faithful firm.'

I repeated this inwardly for what seemed like several hours until at last the door was opened, the dogs forced from my body and I was taken out.

I expected that my clothes would be thoroughly stained with blood, for I was sure the dogs had bitten every part of my body. But, incredulously*, there was not a single blood-stain on my clothes*, as if the dogs had been in my imagination only. May God be exalted! He is with me. I began questioning inwardly whether I deserved all these bounties and gifts from Allah. My warders could not believe it either. I glimpsed the sky outside filled with evening twilight, indicating sunset. I concluded that I must have been locked in with the dogs for more than three hours.

Praise be to God for any adversity!

I was pushed, and staggered along for what seemed a long time. A door was opened, and I felt lost in the vast hall which it gave onto. I was led along another long corridor, past many closed doors. I noticed one of these doors slightly ajar, and giving out enough light to brighten the obscurity of the corridor. Through it I caught a glimpse of the illuminated face of Muhammad Rashad Mahna, once Egypt's Crown Prince. The Nasir regime believed that the Ikhwan would install him as Head of State if they took over power. Hence his arrest. Cell No. 3, next to Cell No. 2, was opened and I was hurled inside.

Cell No. 3 – *Demonic* Torture

The door was locked behind me, and immediately the lamp hanging from the cell's roof lit. The sheer intensity of the light was enough to terrify and intimidate. It could only mean further barbarism and torture.

After a while I knocked on the door and a gloomyfaced demon harshly wanted to know what for. I asked permission to go to the toilet to make my ablutions.

Ignominy of ignominies, I was not allowed to knock on the door, nor was I allowed to go to the toilet, nor make ablutions, nor allowed to drink.

'Knock on the door again, you B……, and I'll flog/whip you 50 times.' He hit the air with his whip, to demonstrate his eager readiness to carry out his threat.

In my bare cell, exhausted from my ordeal in Room 24, I took off my coat, spreading it out on the floor. I did tayammum, prayed Maghrib and 'Isha and sat still. My leg, still painful from the operation was beginning to trouble me, so, placing my shoes underneath my head, I lay down.
The silence was soon broken by the sounds of a wooden post being erected outside my cell window. Then, one believing youth after another was brought, strapped to the post in the crucifixion position and beaten ferociously. Each in turn would invoke Allah, asking for His help.

After half an hour or so of this intensive whipping their torturers would ask each youth, many of them engineers, doctors or councillors, when they had arrived here.
'Today or yesterday', was the response.

'When did you last go to Zainab al-Ghazali's house?'

If these brothers said they could not remember, the butchers would continue their torture, demanding that they curse me with the most despicable, lowly expressions. Of course, the brothers would refuse, and the flogging continued unabated. Some, brave enough and strong enough to say that they had not observed in me anything except sincerity and good virtues, were beaten unconscious.

All this to break my resolve and will. I began invoking Allah, begging Him for His mercy. I cried out for the butchers to torture me instead of these youth, for I thought it would be less painful for me. I began asking Allah to put me in their place, to spare me as well as these brothers from such heinous torture. I begged that my brethren should say what the butchers wanted to hear such that they could be spared further pain. But they did not, staying steadfast in their refusals. The floggings multiplied, the cries of anguish increased and my shame at what was being done was immeasurable.

From my compassion and grief, I continued to invoke Allah, saying: *'0 Allah! Make it such that by my attentions to You I am distracted from them, and make it such that by their attention to You they are distracted from me.Lord! Inspire them to do good deeds You are pleased with. Lord! Shield from me the cries of these tortures.*

Lord! You know what is within me and I do not know what is within You and You are the most Knower of the unseen. You know people's innermost secrets and what breasts hide. Lord! Have mercy on Your people!'

[p48-55]

Miracle #3; The 1st Vision

I do not know how but I fell asleep while invoking Allah, and it was then that I experienced the first of four visions of the Prophet (peace be upon him) that I was to see during my stay in prison.

There in front of me, praise be to Allah, was a vast desert and camels with hawdahs [camel carrier seats] as if made of light. On each hawdah were four men, all with luminous faces. I found myself behind this huge train of camels in that vast, endless desert, and standing behind a great, reverent man. This man was holding a halter which passed through the neck of each camel I wondered silently: Could this man be the Prophet (peace be upon him)?

Silence has no safeguard with the Prophet, who replied:
'Zainab! You are following in the footsteps of Muhammad,
Allah's Servant and Messenger.'

'Am I, master! Following in the footsteps of Muhammad, Allah's Servant and Messenger?'

*'You, **Zainab Ghazali**, are following in the footsteps of Muhammad, Allah's Servant and Messenger.'*

'0 my Beloved! Am I truly following in your footsteps?'
'Zainab! You are on the right path. You are on the right path, Zainab! You are following in the footsteps of Muhammad, Allah's Servant and Messenger.'

Twice more I repeated my question, receiving the same response from the Prophet (sal Allahu alayhi wasalam).

I woke up feeling I owned the world. Astonished, I had forgotten my whereabouts and what I was facing. Nor did I feel any pain nor see the wooden post near the window.

It seemed that I had been taken to another place whereof voices came from a far. Furthermore, I was also astonished for, although I am known as Zainab al-Ghazali, my recorded name at birth was Zainab Ghazali, and it was by this name that the Prophet had called me. Indeed, the vision had transported me beyond time and space. I did tayammum and began praying, thanking Allah for this gift. In one of my prostrations I found myself invoking:

'Lord! By what means am I going to thank You? There is nothing I can thank You with except by renewing my allegiance to You. 0 Allah! I pledge allegiance to die for Your Sake. 0 Allah! I pledge allegiance to You that none should be tortured because of me. 0 Allah! Hold me firm in following the truth that You are pleased with, and confine me within the limits of right that pleases You!'

Tranquillity and peace of mind were mine...

[p53-55]

Rape Attempt...

'If you face any resistance from her, use the whip!'

I beseeched Allah: *'0 Allah! I am Your slave-girl, following Your path as much as I am able. I am calling You out of my weakness, despondency and inability to drive away the sins of these evil-doers. Protect me with Your Might, and help me surmount their injustice.'*

I was awakened from my invocation by the voice of the surly brute who had been brought to rape me: *'Aunty!'*, he called.

I looked at him in amazement. His countenance had changed, resembling more that of a human being's.

'Don't be scared Aunty! I won't hurt you even if they tear me apart.'

'May Allah guide you my son. May Allah bestow His bounties on you!

The cell door opened violently and Safwat leapt on the man, beating and cursing him: *'You accursed dog! Now you've exposed yourself to the death penalty. Either get on with this job or it is a military court for you. I'll be back in an hour to see what you've done. Save yourself, obey my orders.'*

'Yes Sir.'

'0 Allah!', I called. 'This is Your mission and we are its soldiers and martyrs. Protect Your soldiers and their honour. Make us stronger than their injustice and torture.' I was also praying to Allah to guide this man. I had expected after the brutal reminder of his orders that he would be scared and turn into the monster they hoped for. But he was kindly and courageous.

'Why are they torturing you like this Aunty?', he asked with the innocence of a child.

'My son, we are calling people to Allah and want Islam's rule for this country. Don't misunderstand, for we don't want power for ourselves.'

I heard the Adhan of Zuhr, and made tayammum on the wall and prayed. The man asked me to pray for him, so I did. When I stood up to pray the sunnah, he said*: 'Pray to Allah to help me begin my prayers, Aunty. You are good people, may the wrath of Allah be on you Nasir!'*

'Do you know how to make wudu'?'

'Of course. I used to persevere in performing prayer, but had the army found out about it, I would have been jailed.'

'Pray, even if they jail you, my son.'

'I will', he said, the light of iman shining in his face.

At this juncture a soldier banged violently on the cell door. *'You son of a dog!'*, he shouted. *'What are you doing?'*

'The lady has not finished praying yet.'

'Safwat is coming, he sent me to see what you've done.'
Safwat charged in like a rabid dog. He attacked my young saviour with the utmost savagery, hitting him until he no longer even groaned. Finally they picked him up and took him out. I was left alone to reflect on the suffering this young man would endure on my behalf. Allah had illuminated his heart such that he could not obey the unjust.

NOTE: This is the case with many Muslims under the oppressive regimes. They are forced to join the armies,

without being allowed to practise Islam even to its basic levels (i.e. they are prohibited even from the 5 daily prayers), and they are forced into sinful acts such as the above. All this is done to suppress Islam because the rulers fear that their authority will be lost if people begin to practise Islam. So they are forced to support oppression, otherwise they will be tortured too. Just as Allah's Messenger prophesised. This is why we are narrating the story of Zainab and others like them.

Miracle #4 – 2nd Vision –

At sunset, the butchers of the Military prison became active. Their wheels of torture began to roll. During the night they took me back to the cell of water. My intestines screamed with hunger, my throat was cracked from thirst, my bodily wounds scorched my soul.
Miraculously, I fell asleep and enjoyed the most beautiful of dreams. Beautiful people wore beautiful clothes made from black silk, adorned with pearls sewn together in gold-embroidered velvet. They carried plates of gold and silver full to the brim with meats and fruits that I had never seen the like of before. I began eating, first from this plate, then another and another.

As I awoke I realized I was no longer hungry, or thirsty. Rather, the taste of the food I had eaten in my dream remained in my mouth. I thanked Allah and praised Him for His bounty.

[p95-8]

We see that she was patient, she was given no food, so Allah fed her from the foods of Jannah! (Paradise).

Miracle #5 - *Rape Attempt 2*;

Safwat came alone and threw me back into the adjacent room. Then, after, back to the cell of water where I stayed until the following day. Day in day out, this same routine ensued until I completely lost track of time and my senses became numbed. Again, I was taken from the cell of water to the adjacent room.

Safwat entered, screaming: *'Nasir has sent devils from the Nubah [Africa] who will devour you. Where are you going to run to now? Every minute that goes by brings you nearer to your end!'*

He then left and closed the door behind him. After 'Asr, I was again taken to the cell of water where I stayed all night. Just before noon on the fourth day, Safwat came alone and threw me back into the adjacent room. Then, after 'Mr, back to the cell of water where I stayed until the following day. Day in day out, this same routine ensued until I completely lost track of time...

Turning to Safwat, he commanded: 'Execute the orders, Safwat! And if any of these dogs disobeys refer him immediately to my office.'

Safwat began explaining to the soldiers what they had to do, in the most despicable, pornographic manner, all vestiges of decency removed. Pointing to one of them, he took unashamed pleasure in his instruction: 'Execute the instruction, you dog! And when you've finished call your friend to do the same. Understood!'

He then left the room and locked the door. The soldier began begging me to tell them all they needed to know, for he had no wish to hurt me. But if he did not obey orders then a great harm would befall him.

With all the strength I could muster, I warned him:

'Come near me, just one step, and I'll kill you. Kill you, understand?'

I could see the man was reluctant but still he moved towards me. Before I knew it, my hands were firmly

around his neck.

'Bismillah, Allahu Akbar', **I shouted, and sank my teeth into the side of his neck.**

The man slipped out of my hands, white foam, like murky soap suds, frothed from his mouth. He fell to the ground motionless.

Hardly able to believe what had happened, I slunk backwards, what little strength I had now diluted. For now, at least, I was safe. Allah, the Exalted, had infused in me a strange force. A force sufficient to overcome this beast.

0 my God! How generous are You! How vast is Your Gift! You are our Lord and the Lord of everything! Those who follow Allah's commandments are fought and resisted, but the final abode is always to the righteous!

The cell door opened and Hamzah and Safwat, and their motley crew stood confounded by what they saw: their compatriot gurgling on the ground. They looked, on silently in disbelief. (. . . Thus was he confounded who (in arrogance) rejected faith . . .) [Quran al Baqarah 2:258]

They carried the soldier's body away between them. Then the cell of water was again my destiny.

[p98-100]

Miracle #6: the Rats!

From Mice to Water and Vice Versa

I remained in the cell of water until, at noon of the sixth day, I was again moved to the adjacent room. My nerves were on edge, anticipating what might happen next, for I had gone through every conceivable kind of torture in that place.

I delegated my affairs to Allah and sat leaning against the wall. I sensed something move and, lifting my head saw a continuous stream of mice pouring through the window as if being emptied from a sack.

I was horrified and began trembling uncontrollably. I began repeating: *'I seek refuge in Allah from malice and malicious things. 0 Allah! Clear away from me iniquity with whatever thing You want and in whatever manner You like!'*

I repeated this du'a until I heard the Adhan of Zuhr. I made tayammum and prayed. I continued to invoke Allah until the 'Asr prayer. But no sooner had I finished than the beast Safwat al-Rubi came in. Miraculously, by then nearly all the mice had vanished from my cell, making their escape by the window. Safwat's astonishment was apparent as he scoured every corner of the cell for evidence. A thousand questions manifested on his face.

Unable to digest what he saw, he began cursing and swearing in disappointment. Nothing to do now but return me to the cell of water. There I remained for eight days, enduring almost unbearable exhaustion and fatigue. On the ninth day, Safwat, Riyad and a soldier in military uniform came to my cell and threatened that this was my last chance to save myself. Again, either I confessed to everything they wanted me to or they would get rid of me.

'Do you really think that your God has a Hell? Hell is here with Nasir! Nasir's Paradise is a real and existing Paradise. Not an imaginative, unreal Paradise like the one that your God promises you!', thundered Riyad.

I continued my silent prayers to Allah, despite the arrival of Hamzah and another ten soldiers.

'Pasha, what shall we do with this B…. Safwat asked Hamzah. Turning to his soldiers, Hamzah seemed sure.

'What did you drink?', he bellowed.

'Tea your Eminence.'

'Tea you dogs?! Safwat! Take them away and give each a bottle of wine and a lump of hashish. Feed them everything they want to eat and then throw this B…. to them. I'll give each a reward for his services.' With that they all left.

I remained in the cell until Asr prayer. I was in prayer when the door opened and Safwat rushed towards me, pulling me up savagely by the arm. But it was Riyad who spoke: *'Is it that you want to be a saint?* Those soldiers we brought to you are now in hospital, suffering from poisoning. They'll be back tomorrow to devour your flesh. This is Nasir's order, for he'll never leave you alone. We've tried time and again but you refuse to change your position. Do you want to be a martyr?

Answer me! Answer me! Where is your whip Safwat?'
Safwat hit me and Riyad encouraged him: 'Carry on
Safwat! What do you mean by being a saint you B….
Do you want that 30 years after your death, people will
build a mausoleum in a mosque and say Zainab al-
Ghazali al-Jubaili showed karamats [miracles] while imprisoned?
But you're here with us and not even the devil will know
what we do to you!'
I laughed in his face despite my extreme suffering. It was a mocking laugh, deriding his ignorance and arrogance: *'If we were after what you said, Allah would not have driven your evil away from us, nor would we have been able to resist and be patient and defeat what you described as Nasir's Hell. We are seekers of truth, we seek Allah and then His pleasure. Allah will see that we win over you insha' Allah and will grind the teeth of those you prepare to devour our flesh.'*

[p100-103]

The Price of Meagre Sustenance!

I could feel my heart beating so rapidly it almost jumped from out of its place. So weak, I was unable even to groan, I submitted myself to the One Who holds in His Hands the decrees of everything. I do not know how much time had passed when, still lying on the floor, I heard a commotion outside the cell.

With extreme difficulty, I crawled to the door, and, looking through the hole in it, I could *see* a group of Muslim brothers standing in a long queue, each with a metal bowl in his hand. **A soldier was ladling a strange substance from a large container into the bowls. When each brother had been given his share, he moved across to where two opposing rows of soldiers were standing. After finishing their meagre sustenance, the brothers were forced to walk past each soldier who flogged them as they passed by. A compulsory beating** from every soldier represented payment for the most basic of foods.

One of the soldiers saw me peeping through the hole in my cell door and rushed into my cell like a crazy beast. He kicked me repeatedly, then used his whip for the final assault. Mercifully, I collapsed into unconsciousness.

The next thing I knew, Safwat was shaking me roughly. Another soldier was holding a bowl of black soup. The smell was unbearable. Safwat said to me: *'Drink this or you'll get ten floggings!'*

Then, Safwat turned to the soldier and *said: 'Leave her for ten minutes. If she hasn't drunk it by then, flog her and call me!'*

When they left and I was sure nobody was watching, I threw the soup under the blanket they had thrown me shortly before. When the soldier returned, he found the bowl empty, took it and left.

I spent that night suffering the most excruciating pains. My body and mind a whirlpool of torment.

[p106-107]

No sooner did the *Jahili* butcher see me than he called for Safwat al-Rubi, his face red, his eyes stony. He turned to Safwat and pointed at me with his outstretched arm: *'Safwat, hang her in the air and give her 500 floggings.'*

Such savagery cannot be outstripped, and only Shams Badran can appreciate this level of cruelty. They suspended me on their contraption while Safwat rolled up his sleeves. Then he began to execute his orders. '0 Allah! 0 Allah!', I screamed.

'Where is Allah? Where is this Allah that you call? Had you asked for help from Nasir, he would have given it you immediately!', he said scornfully.

He railed against Allah, the Exalted, using the most foul and despicable language. I closed my ears to it for it was so shameful a believer would refrain from repeating it even if only to report what had been said.

The flogging over, I was brought down from that machine and made to stand. With my feet bleeding profusely, Shams Badran then ordered me to 'march on the spot' pretending that would cure my wounds!

I fell against the wall, then to the floor from sheer exhaustion. I was yanked back up only to collapse in a heap again.

'She's only acting, Pasha!', Hamzah taunted.

I lost consciousness, and woke to find a doctor examining me. He administered an injection and ordered some lemon juice which they gave me to drink..

Torture of Fire

There I was made to stand and await my deliverance. In the middle of the cell was a fire, and at each corner a soldier, each of them proudly displaying their snake-like whips. One of them hit me so that I was forced towards the fire, but when I tried to turn away from the flames another hit me to turn me back again and so on and so forth. All the while the heat of the fire scorched my exposed flesh. I was tortured in this way for about two hours, between the flames of the fire which I was scared of falling into and the searing lashes of their whips. Hamzah al-Basyuni came in, repeating his deluded nonsense: either I confirm the plot to assassinate Nasir, or else. In any case I lost consciousness and when I awoke I was once again in hospital.

[p108-109]

Ali al 'Ashmawi's Betrayal , & the Steadfastness of Abd al-Fattah Isma'il:

Safwat! Hang her in the air! And bring 'Ali al- 'Ashmawi and the dogs!'

When 'Ashmawi came in he was wearing clean, elegant pyjamas made of fine silk. His hair was combed and he bore no signs of physical torture. As I looked at him and contemplated my own state and that of my brothers, I was convinced that he had betrayed Allah's trust. Had confessed to false and slanderous things. He had slipped into the abyss of these perverts, had become one of Shams Badran's men. He had joined the ranks of those who know no virtue, manners or din [religion]...

Shortly after, Hamzah al-Basyuni came back with 'Abd al-Fattah Isma'il. The latter's countenance bore a truthful gravity and shone with the light of the believers. His blue prison uniform was torn and signs of physical torture bespoke what this truthful, believing mujahid had endured.

'Assalam alaykum!', he addressed me.

'Wa 'alaykum assalam wa rahmat Allah!'

'Abd al-Fattah, what were you doing at Zainab's house and why did you repeatedly visit her house?', teased Shams.

'She is my sister in Allah's Religion. We were helping each other to educate the Muslim youth on the principles of the Qur'an and the Sunnah. Of course, this would eventually lead to a change in the nature of the State: from a State of Jahiliyyah [Ignorance] to an Islamic State.'

'Stop your preaching. You're not on a pulpit you B..... Get out! Get out!'

And 'Abd al-Fattah left, after wishing me well. The steadfast manhood displayed by 'Abd al-Fattah gave me a sense of peace. For it emanated from the iman in Allah that is in him.

I said secretly to myself: *'Praise be to Allah, Allah has real men. May You protect them for Your own da'wah.*

If 'Ashmawi has betrayed us, there are still patient, believing people: leaders of the way and seekers of the truth.

'Take the B.... ! I want her back here tomorrow...

[p114-116]

The Soviet Union who ruled half the world just 50 years ago is Extinct today, while Islam lives on & will not Die:

I was supposed to have been arrested for a specific crime. If this was so, why did they persist in trying to get me to say that I conspired to kill Nasir, that I planned this crime? If all the details of this crime were available, as they said, why this persistent demand to confess the crime? Why ask me to give proof of a crime which existed only in their imaginations? The reason was clear: all their torturous efforts were directed at one goal - at fighting Islam and destroying its foundations… [p112]

.. Since neither the dogs, water, fire, whips nor any of this torture has worked on you, the Pasha will slaughter you today. For he has his orders from Nasir to do so.'

'The One who does is Allah!'

'You want us to do like you, and fail as you've failed! You want us to leave the Soviet Union who rules half the world and yield to the words of somebody like al-Hudaibi, Sayyid Qutb or Hasan al-Banna?! You're crazy! We're not like you! Answer me!'

'(For they, when they were told that there is no God except Allah, would puff themselves up with pride. And say: "What! Shall we give up our gods for the sake of a Poet possessed?".[Quran al Saffat:36]

These gods were idols, and the rulers are the custodians of idols. It was they who accused the Prophet (peace be upon him) of insanity. And, thus, is history repeating itself. You say to those who call you to Allah, you are insane.

[p117]

Allah is the one who causes Death!

'Safwat, suspend her in the air and flog her!' 'We want her alive so that she can stand trial.'

'Yes! Yes!', said Shams. *'We want her to live and to stand trial so that people can see her and take her as the example she is.' ...*

I was moved to hospital and I do not recollect what happened that night, for I was unconscious and remained so for three days...

'Didn't I tell you this woman would not enter my office again alive! Why have you brought her to me alive?'

[Zainab replied]: *'It is neither according to your will nor mine that I should live or die, it is Allah's Will, He is the Bestower of life and death!'*

[p135]

NOTE: Aren't you amazed at her certainty [yaqeen] in Allah? Even after going through all this torture, she is patient with what Allah will destine for her and isn't rushing for death? This is why Allah gave her miracles – to reaffirm and strengthen her trust in Him.

Miracle #7: Another Vision/Dream of Glad tidings of Allah's Messenger (sal Allah alayhe wasalam); & the Righteous.

Many days passed before I received the prosecuting attorney's petition informing me of the trial date [for her case]. It was a scandal second to none, for we had been informed that the courts were, in any case, in Shams Badran's pocket. We were denied the right to defend ourselves and meet lawyers, and when I asked for Ahmad al-Khawajah as defence attorney, I was told it was not permitted. Instead a Christian lawyer was to defend me.

The day before the trial, I was taken to Shams Badran's office.

'You're requested', he advised, 'not to object to anything mentioned in the minutes of the investigations and to endorse every word mentioned therein. If you apologize to the court and say that the Ikhwan [Muslim brothers] have cheated you and if you demonstrate remorse for what you have done, the court will pass a lenient sentence. Be careful not to oppose any word mentioned in the investigations. If you decide to wash your hands of the Ikhwan, you will find us most helpful.'

'Allah does what He wills and chooses. (*It is not fitting for a believer, man or woman, when a matter has been decided by Allah and His Apostle, to have any option about their decision . .*) [Ahzab 33:36]

The Dream of Glad Tidings!

In the exuberance of all this, I had a vision:

Standing in a court I was told it was about to pronounce its judgement upon us. But suddenly, the walls of this court vanished and instead I found myself standing in a huge yard the surface of which was earth. Then heaven [the sky] fell on earth as a tent would fall to the ground. Light filled the whole earth, a light linking heaven to earth. I saw the Prophet (peace be upon him) standing in front of me in the direction of the Qiblah [to Makkah]. I was behind him and I heard him say:

'Listen Zainab to the voice of truth.' Together we heard a voice which reached both the heavens and earth, saying: 'Here the courts of falsehood will be held and the despots' sentences will be issued unjustly and unduly against you.

You are the trust's holders and leaders of the way *(... persevere in patience and constancy; vie in such perseverance; strengthen each other, and fear Allah, that you may prosper*)." [Surah 'aal Imraan]

When the voice stopped, I looked at the Prophet (peace be upon him) who pointed to the right. I looked and saw a rope which reached up to heaven, but it was more like a carpet covered with green grass. The Prophet (peace be upon him) said to me:

'Zainab! Climb this mountain and you will find at its zenith Hasan al-Hudaibi. Tell him these words', and he looked at me in such a way that it overtook my whole being.

The Prophet (peace be upon him) did not utter any audible words but I understood what he wanted from me. Then the Prophet (peace be upon him) lifted his hand towards the mountain and I found myself climbing it. As I was climbing, I met Khalidah and 'Aliyah al-Hudaibi on the way and I asked them: *'Are you with us on the way?'*

'Yes.'

I left them and continued climbing. Within a few metres, I met Aminah and Hamidah Qutb [the sisters of Syed Qutb] with Fatimah 'Isa. I asked them too*: 'Are you with us on the way?'*

'Yes!', came their reply.

I continued climbing until I reached the top of the mountain where I found a plain surface in the middle of which was a court furnished with rugs, sofas and pillows and al-Hudaibi sitting in the middle. When al-Hudaibi saw me, he stood up and greeted me, clearly happy to see me.

'I am sent by the Prophet [peace be upon him] to deliver to you a few words as a trust from him, a trust which is on the Prophet, may peace be on him', I said as we shook hands.

He explained that he had already received it, praise be to Allah. And we sat as these words were transmitted through our souls, inaudible in any other way.

Sitting with al-Hudaibi I looked to the bottom of the mountain where I saw two naked women on a train. I, painfully, notified al- Hudaibi who also looked at the train, saying: *'Do you oppose them?'*

Yes!'

'Do you think that what we have attained is due to us and our efforts? It is rather because of the grace of Allah, so don't busy yourself with them.'

'We have to resist in order to bring them to the right path!'

'Can you do this by yourself?' 'By Allah!' 'Let's praise Allah for what He has given us.'

He raised his hands as if thanking Allah, as I did too. As we repeated our thanks to Allah, I woke up.

The feeling which now came over me was one of unencumbered peace, rest and tranquillity. This vision had washed away all my pain and driven away all the
fear and sorrow in my heart *(.. . those who have left their homes, or been driven out therefrom, or suffered harm in My cause, or fought or been slain, - verily, I will blot out from them their iniquities, and admit them into gardens with rivers flowing beneath; - a reward from the Presence of Allah, and from His Presence is the best of rewards. Let not the strutting about of the unbelievers through the land deceive you* . . . 0 you who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other and fear Allah; that you may prosper)."

[p150-4]

Zainab's Courage in Court, & a Funny Incident in Court.

I felt myself becoming more and more upset because of all the falsehood incarnated in the court. I raised my hand requesting permission to speak Al-Dajawi [a layperson who was given the role of a Judge] - who foolishly believed himself to be a real judge – he thought that I wanted to apologize for fear of their falsehood and for fear of their threats and their demands that I be sentenced to death; a life sentence was not enough to punish me for my crimes, they said. Al-Dajawi looked at me, ignorance encompassing his face, and allowed me to speak:

'In the Name of Allah, the Merciful, the Compassionate! We are the trustees of an ummah and the inheritors of a Book and the guardians of a Shari'ah. We have in the Prophet (peace be upon him) a good example (***Uswah***) and we stand firm on the way till we raise the banner of "there is no god but Allah". Allah is Sufficient unto us and He is the best Disposer of affairs for what the unjust have fabricated against us.'

I pointed to the prosecution and the court representatives and repeated: *'Allah is Sufficient unto us and He is the best Disposer of affairs for all this falsehood, slander and sin.'*

Al-Dajawi shouted hysterically: 'Shut up! Shut up! What is she saying? What does Uswah mean? What does this word mean?'

And, as he repeated *'What does this word mean?'*, everyone in the courtroom burst into laughter at the man assigned as judge but who did not understand Uswah.

Thus did Nasir choose his men. Could the assistants of losers be but losers? I sat down, saying: 'Ignorance is but a cause of corruption and brings every kind of evil deed with it. Let history be a witness as to who is ruling and Judging us.'

The session was concluded. I was returned to the prison and made to pay dearly for what I had said.

[p160-161]

Miracle #8: A Dream of Syed Qutb:

[After the court case] [They] Then [went] to a room where an officer was sitting. He called my name and said*: 'Zainab al-Ghazali al-Jubaili is sentenced to 25 years hard labour with the seizure of all confiscated items.'*

'Allah is Greater and all praise is due to Him. It is for the sake of Allah and the call of truth: the call of Islam *(So lose not heart, nor fall into despair: for you must gain mastery if you are true in Faith*)."

He then called Hamidah Qutb, and said: 'Ten Years hard labour.'

I hugged her, while repeating: 'Allah is Greater and to Him is all praise. It is for the sake of a state based on the teachings of the Qur'an, God willing.'

We repeated our faith until we arrived at the court jail. We were anxious, awaiting reassurance about our brothers' sentences. As soon as they saw us, they shouted:

'So what happened sister Zainab?'

'Twenty-five years hard labour for the sake of the Islamic state that is governed by the Qur'an and the Sunnah, God willing.'

'And sister Hamidah?'

'Ten years hard labour for the sake of Allah and the da'wah of Islam.'

I asked about the sentences **of Sayyid Qutb, 'Abd al- Fattah Isma'il, Yusuf Hawash and the rest. They informed me that they were to be martyrs for the sake of Allah. By this I understood they had been sentenced to death.** I reiterated: '0 Allah! Accept them as martyrs for the sake of the state of Islam that rules by the Qur'an and the Sunnah, God willing.'

On the day of Sayyid's execution, I dozed after Fajr prayer and saw him in a dream.

'Know that I was not with them, I was in Madinah in the company of the Prophet (peace be upon him)', he said.

I woke and immediately informed Hamidah. The following day, I again dozed after Fajr prayer while reading the supplication of the concluding prayer, and heard a voice saying: *'Sayyid is in the highest [place of Paradise] Firdaus and his companions are in 'lliyin [high ranks] .*

I woke and related the same to Hamidah who cried, saying*: 'I am sure of Allah's favour on us and that, God willing, Sayyid is in the highest [part of Paradise] Firdaus.'*

'These visions are consolation, a strengthening from Allah, the Exalted, the High.'

[p162-6]

Miracle #9: the Dream Vision of her Husband's Death & Reassurance from Allah's Messenger:

The day I was sentenced, I made a request via Hamzah al-Basyuni to see my husband. When he did not come, I repeated my request. I was called to their offices and asked the reason for my insistence. 'I have been sentenced to 25 years and want to inform my husband that I am releasing him from the bonds of our marriage, so that he may be free to do what he likes.'

'Nasir will do it. He didn't sentence you to death but he will gradually kill you anyway!', was Hamzah's harsh

response.

'Allah is the Doer. Nasir, you and the whole world together cannot make a leaf fall from a tree except by Allah's permission.'

'We will bring your divorce decree shortly.'

'You are nothing but beasts.'

Back in my cell, cruel days went by until once again I was reading the Qur'an after Fajr when I dozed off.

In a dream I saw my husband's picture in the deceased column of the newspaper.

I woke, saying: *'0 Allah! We don't ask You to take back decrees but ask You to bring benevolence with these decrees*.'

I was surprised to hear Hamidah repeating the same du'a, but did not tell her what I had seen in my dream.

I had this same dream often after that.

Then, one Friday morning, as I read the newspapers, I came upon my husband's photograph in the deceased person's column. *'There is no god but Allah and Muhammad is His Bondsman and Messenger. To Allah we belong and to Him is our return.)' To Paradise, God willing, Haj Muhammad!', I said before bursting into tears and passing out.*

Shortly afterwards, my family came to see me...

After my family's visit, I recalled the vision that Allah had favoured me with when I had seen the Prophet (peace be upon him) in my sleep. I had noted the date of this vision on the copy of the Qur'an I was reading. When I checked, I found it to be the same as the date of our divorce.

Yes! I had seen the Prophet (peace be upon him) wearing white clothes and behind him Hasan al-Hudaibi also wearing white clothes and a hat. I was standing with 'A'ishah (may Allah be pleased with her) along with a number of other ladies. She was advising me about something when the Prophet (peace be upon him) came up to us, and called. 'Have patience 'A'ishah. Have patience 'A'ishah. Have patience 'A'ishah!'

'A'ishah was pressing my hand, at each utterance, and asked me to be patient. I related this vision to Hamidah and asked Allah to give me endurance and contentment. I was convinced that a new test was in front of me and asked Allah to bestow His Help, Patience and Firmness on me, for He is the One Who answers prayers.

[p167-9]

Miracle #10: Sudden Death of Jamal Abdul Nasir.

Nasir could not swallow this; that a man and a woman had stripped him of his generation. The man was 'Abd al-Fattah Isma'il and the woman was me [Zainab al Ghazali]. (They had caused so much problems for him that he couldn’t enjoy his rule in peace). [p171]

The Pharoah [Jamal Abdul Nasir] get's a Heart-attack;

Zainab says;

Day after day, night after night, Nasir's death was reported with never-ending crying, screaming, howling and wailing. We even read a report of a shaykh describing Nasir as *'the defender of Islam's sanctuary'.*

That same shaykh, swore, only a few years earlier in my home, that whoever calls Nasir 'the defender of Islam's sanctuary' is a disbeliever, someone who has taken the garment of Islam from his neck and lost both this world and the World-to-Come. In these conditions we received the news of Nasir's death, instead, as would whoever has an iota of iman in his heart (. . . and soon will the unjust assailants know what vicissitudes their affairs will take!)'[Al Anbiya 21:34]

The Last Bargain:

The 9th August 1971, was a memorable day bringing us a new test. A prison officer came hastily to me asking that I go and see the prison governor in his office. I was surprised, and my thoughts wandered, exploring all possibilities. What was happening? What did this despot want from me? .....

Afterwards, I was taken to Ahmad Rushdi's office. Rushdi who had used his whips and sickness against men whom Allah had strengthened their hearts with the ties of faith. I was asked to sit, while he congratulated me on my release. Our discussion was nothing but a series of orders which he wanted me to comply with. Namely, I was not to participate in any Islamic activity, nor was I to visit any of my brothers and acquaintances in Allah, nor was I to co-operate with any of them. Furthermore, I would be obliged to see him in his office from time to time.

When he had finished his instructions, I advised him: 'I reject all what you have said, in fact I reject my release. Inform your superiors, I want to be returned immediately to al-Qanatir prison!'

Rushdi smiled and ended the meeting, saying: 'Anyhow, there are many Ikhwan members who have already agreed with me about this . . 'By Allah, I don't know anything about the Ikhwan except good things. As to what you say about some Ikhwan, I cannot comment. I don't believe they promised you anything of the sort. The Ikhwan are inheritors of truth, and they work for this truth day and night until Allah brings His victory or they die for His sake.'

The phone rang. Rushdi informed me that my brother, 'Abd al-Mun'im al-Ghazali had arrived. My brother embraced me with tears in his eyes.

'I want you to act as referee between me and the Hajjah, for we are at loggerheads', Rushdi said to my brother.

'The Hajjah is older than me; I am her youngest brother. It is not my habit to argue with her. Besides, as you know, she has a strong discursive faculty and sound logic.' 'Alright Hajjah, congratulations, but make sure that you don't have anything to do with Ikhwan military organizations.'

'Secret organizations are your fabrication. The establishment of an Islamic state is an obligation on Muslims and their equipment for it is the call to Allah in the same manner the Prophet (peace be upon him) and his Companions called to Him. This is the mission of every Muslim whether they are from the Ikhwan or not.'

With that, I headed, with my brother, towards home. It was 3:00 a.m. on the 10th August 1971.

[p185- 189]

BONUS MIRACLE : the Old Sheikh & the Dog

During the presidency of Jamal Abdel-Nasir in Egypt, an 80 year old Sheikh named "Al-Aowdan" was sent to prison, Al-Harby Prison. Sheik "Al-Aowdan" was one of the Muslim Imams who taught the Qur'an in the "Al-

Azhar Al-Shareef " in Egypt, plus he had the knowledge to give tafseer to the Holy Qur'an.

The man in charge of the arrest, Shams Badran, told the jailer: " **Take this dog (Old Sheikh) and throw him a long with a hungry dog in a prison cell. "** After a while, Shams Badran asked the jailer to check on the prison cell, and *see what "the dog did to the other dog"*.

The Jailer looked in the prison cell and he saw an amazing thing, he saw, **the Old Sheikh was praying in prostration position and the dog was next to him on the alert guarding the Old Imam.**

After his release, Sheik Al-Aowdan went to Saudi Arabia, and upon learning his arrival, King Faisal greeted the Old Sheik personaly in the Airport and took him to Mecca and Al-Medina for him to teach and give tafseer to the Holy Qur'an. In his Will, Sheik "Al-Aowdan" requested to be buried in the Al-Baqi Cemetery, a famous cemetery where the majority of the Prophet's companions are buried

Finally, Sheik "Al-Aowdan" was granted his wish and was buried in Al-Baqi cemetery....Congratulations Sheik "Al-Aowdan" and we ask the Almighty to reward you beyond plenty in the Hereafter......Ameen.

by: Sheik Abdel Hamid Kishk

Hammaan was Destroyed, just like Pharoah...

Shams Badran was destroyed, just like Abdul Nasir...

Jamal Abdul Nasir hyped up as the leader of Egypt [click on links for pics]
http://i256.photobucket.com/albums/h...ca_landing.jpg

Shams Badran hyped up as a military leader (& torturer);
http://i256.photobucket.com/albums/h...5745667do7.jpg
http://i256.photobucket.com/albums/h...5745667do7.jpg

Jamal Abdul Nasir is dead;
http://i256.photobucket.com/albums/h...x/55733183.jpg

Finally Shams Badran is locked up when the government changed after Abdul Nasir's death;
http://i256.photobucket.com/albums/h...adrantrial.jpg
قبل الطوفان: شمس بدران (2): وزير الحربية..يتاجر في الجُبن

By Abu Sabaaya;

Also, ponder over these more recent examples from the history of the Islamic movement in Egypt, in particular:

Hamzah Basyuni was the warden of the Egyptian military prison in which Sayyid Qutb, Zaynab al-Ghazali, etc. were being held. When he would torture his prisoners, they would plead with him, saying "For the Sake of Allah, stop!" And what was his response? What was this filthy waste of a *nutfah*'s response to these Muslims? He would say to them: *"If Allah Himself were to come here, I would throw Him into a prison cell!"* - Glorified is He. In Zaynab al-Ghazali's memoirs, *'The Return of the Pharoah,'* she mentioned how Hamzah Basyuni would say to her: *"Which Hell is hotter: the Hell of your Lord, or the hell of 'Abd an-Nasir? You will remain in the hell of 'Abd an-Nasir until you approve of his rule!"*

Not even eight months passed after Hamzah Basyuni supervised the execution of Sayyid Qutb, except that he and his assistants all found themselves thrown into the depths of prison.

Sha'rawi Jumu'ah - the Interior Minister, whose name would cause Egypt itself to shake in terror and fear - one day received a request from Muhammad Qutb to visit his sister, Hamidah, after not having seen her for seven years (they were in the same prison together). The request went through the prison guard first, and he was refused out of fear of Jumu'ah, saying that he was unable to help at all. The request was then passed on to the general supervisor of the prison, and he also refused to help, out of fear of the Interior Minister. Finally, the request reached Jumu'ah himself, to which he replied: *"Tell Muhammad Qutb that he will not see his sister, either dead or alive."*

Not much time passed since this incident, except that Sha'rawi Jumu'ah - the feared Interior Minister - found himself thrown into the depths of prison, with Muhammad and Hamidah Qutb at home, safe and sound.

Finally, take the case of Anwar Sadat [he ruled directly after Jamal Abdul Nasir]: he had thrown scholar after scholar into his jails, saying about the last one of them: *"He is like a dog, rotting in prison!"* Not even a month passed after this statement of his that he made in public, except that - while sitting in the midst of his bodyguards and secretaries - officers of his own army aimed their sniper rifles and shotguns at him, pointblank.* Nobody lifted a finger to defend him or fend off the attack, save the bodyguard of the American ambassador who happened to be present. Those who came to kill Sadat - may Allah have Mercy upon them - no attempt to stop or repel their attack was made, except from a single person sitting and guarding an American diplomat. And where is Sadat now...{***"And neither the Heavens nor the Earth wept for them, nor were they given respite."***} [*ad-Dukhan 44*; 29]

*Youtube video of Anwar Sadat's Assasination: http://www.youtube.com/watch?v=9Ol7EgxFx3o

So, these are a few examples in which the tables were turned before either side knew it, and it was made clear that the fate of all oppressors and wrongdoers is the same, sooner or later.

So, remember: {***"And such are the days: We rotate them between the people..."***} [*Al 'Imran 3*; 140]

Allah Knows best.

Kalamullah.Com | Current Affairs

Battle

The army of Alb Arsalaan - The World's Bravest People

By *Muhammad Alshareef*

http://www.jannah.org/morearticles/46.html

The history books speak to us of another land that carried upon it believers in Allah, the army of Alb Arsalaan. Coming home from one of their battles, As they made their way home to Khuraasan, a messenger rode up to Alb Arsalaan and whispered to him: The emperor of Constantiniyya heard of your army and is bringing an army of 600 thousand to crush you - led by the war general Romanis!

By Allah they did not gather than many fighters for no other reason that to quell the fear they had of Islam, the cowardice they tasted in their hearts.

As Arsalaan swallowed the news he glanced into the eyes of every one of his 15 thousand Mujahids, knowing that there was little hope of victory. This faction nursing their wounds, another weeping over the brothers that fell, a third weeping for losing the chance of Jannah. His head drooped at the sentence the messenger had brought and then he picked his heart up like a lion.

Look brothers and sisters at the numbers. 600 thousand prepared to fight 15 thousand! Is this any physical strength that people speak of? No, by Allah, it is the strength of Iman, the strength of Aqeedah, the strength of hearts filled with certainty in Allah and His Messenger and the Final Day. Isn't that enough?

What was Arsalaan to do? Should he continue back to his home and let the forces of evil destroy his nation with their vice, Shahaawaat? Or should he stand like a rock in their face even if it meant his and his armies death?

A few moments, and the rays of Iman shone from his heart.

Arsalaan slipped into his tent and dressed himself in the towels he would be buried in, fragrancing himself with hanoot. He then addressed the entire army, saying: "Today Islam is in danger! Today Muslims are in danger! And I fear that Laa ilaaha illaa Allaah will be wiped away from our land!" He then shouted, "Waa Islaamaah! (O Islaam!!) Waa Islaamaah!! (O Islaam!!). Look at me, I have worn the towels of my coffin and have fragranced myself with hanoot. Whoever wants Jannah, let them dress as I have dressed! We are going to fight under the shade of Laa ilaaha illa Allah until we are destroyed or the flag of Laa ilaaha illaa Allah is raised!"

In moments the entire army stepped into the quarters and all 15 thousand Mujahids came out in the garments of their coffin. The fragrance of Hanoot was on all their bodies, the wind of Jannat Al firdows blew in their faces. The sky erupted with the armies shouts of `Allahu Akbar!! Allaahu Akbar!! Yaa Khayl Allah uthbuti!! Yaa Khayl Allah irkabee!!'

Allahu Akbar! Have you ever seen an army stepping onto a plain that they know - with little doubt - they will be resurrected from on the Day of Judgement? Have you ever seen an army wrapped in the thobes of their coffin before beginning the battle? Have you ever smelt the fragrance of death - Hanoot - hovering 15 thousand believers in Allah?

That day, the Kuffar did.

The armies clashed - one believing in Allah and desiring the appointment with Allah, the other disbelieving in Allah and hating to meet him. The fighting was severe, Allahu Akbar cut through the sky. Every Mujahid stepped forward, on their tongues were the words, “I am coming to you, O Allah, in haste so that you may be pleased with me.”

Heads flew and skulls fell to the ground and blood flowed. As the dust clouds softened, the flag of Islam rose high, the crusaders fled in all directions. Someone shouted, “The Romans are defeated and their general - Romanis - has been captured.”

Innumerable Muslims were martyred - in sha’ Allah - that day, and many were left crying. They were not crying for war spoils that they lost. No, by the He who raised the heavens without any poles. They were crying because that had to take off their coffin wrap after they had sold themselves to Allah. Alb Arsalaan, stood crying, thanking Allah.

Lion of the Desert (Umar al Mukhtar)



In the Name of Allâh, the Most Beneficent, the Most Merciful

His Biography

We go back in history to 1862 where a young boy of a poor household was born in a town controlled by the Uthmany Khilafa. This young man was brought under the care and tutelage of one of the Shuyookh in his home town when he was at the ripe age of 16 after the death of his father.

He eventually developed a lifestyle of not sleeping more than 3 hours every night in order to get up to pray to Allah at the last third of the night and recite Qur'an until fajr. He memorized the Qur'an (as all knowledgeable people begin their lives) eventually, and was known to have finished his revisions in its entirety every seven days, regardless of the sufferings he encountered in his life.

His courage and wisdom was pronounced, and was an example for people to follow. This was evident on one of his caravan trails to Sudan as a young man. A lion had deterred the people from entering a particular path. Caravans were veered else where for fear of this lion. To distract this lion, people would resort giving it one of their camels, a most prized possession, so they could pass safely. He learned of this lion during the journey, where upon he consequently took it upon himself to face this crisis head on. Unlike other men in the caravan who were dumbstruck by the situation, he carried his shot gun, rode his horse and went after the lion. He came back with the lion's head much to everyone's surprise and due gratitude. This earned him the name "Lion of Cyrenaica."

An upbringing of courage and upright religiosity had a massive effect on him. His character would not only change the course of his tribe, country and people, but also the world of Muslims in the Post Colonial Era.

In his twenties he was known for his maturity beyond his years as well as his wisdom, for he continued to solve tribal disputes. His people listened to him and took his counsel regardless of village or region he found himself in. His manners were known to be great, for he was eloquent, balanced in his speech, and appealing to those who listened. This uniqueness helped him unite the tribes, and later on gather armies to fend off the colonizers.

His thirties was marked by the dawn of the Colonial Era as it began to spread its cancer to the rest of the world. At the time when the world was being ravaged by European nations, this man stood firm for Islam and faced colonizers with his valor. He fought fiercely against the French with a group called Banu Sanus, who would later be known as the Sanusies. For a brief moment, they also fought the British, who were marked by greed and attempted to conquer their land.

As part of a global feast on the so-called less civilized nations, Italy joined the European nations in causing havoc in the southern part of the hemisphere by colonizing North Africa. It was during this

time, this man, in his fifties, gathered his forces in the face of an invasion attack against Libya, his homeland.

To pacify his resistance army, the Italians offered him high ranking positions and wealth. In return, they demanded that he surrender and follow their Colonial decree. He responded in a famous quote saying, "I'm not a sweet bite of a meal anyone can swallow. No matter how long they try to change my belief and opinion, Allah is going to let them down."



□ صورة نادرة للشهيد عمر المختار
كما أخذها له الفاشيست بعد أسره.

They then offered him to leave his town to live closer to the ruling party complete with a monthly salary, but he again refused by saying, "No, I will not leave my country until I meet my lord. Death is closer to me than anything, I'm waiting for it by the minute."

This man, whose seventy more years of age had not prevented him from fighting, was the soul of his people's resistance against hopeless odds. He gave his people hope against an army thousands more than his own, equipped with more modern weapons, airplanes and armoury while he and his men starved in the mountains with nothing on their backs but their rifles and horses. After his firm position, as the Ummah is always in need of such legends to lead the people, people gathered around him. He successfully began to strike the Italians where it hurt. He hit firmly, swiftly, and harshly those who thought occupying Muslim lands, oppressing, imprisoning, and torturing Muslims, was going be effortless.

Another man in his nineties named Abu Karayyim, from the Jalu oasis, had fought with him in the deep south. Hunger and disease eventually decimated his people. The Italians soon stepped up operations by burning and pillaging villages. Women, children and the elderly were not spared. During their weakest point, people were gathered and placed in concentration camps.

The Sanusi, Muhammad az-Zaway, who once fought with him against the French, attempted to persuade him to retreat to Egypt with the rest of those who fought against the French. But, this man refused to turn his back on the enemy knowing well that his chances are dim against a force that was swelling by the minute.

When asked why he continued the fight, he stated that he fought for his religion, and he sought no other than to get the occupiers of his lands. As to fighting, he said that was a fard , regardless of the outcome as victory comes from Allah. He used to refuse any peace talks with the colonizers saying we have nothing but to fight the occupying enemies of Allah.

After countless battles, he was wounded and captured alive. He and his men defended themselves until he and one of his companions were left. At last

his horse was shot dead under him, causing him to fall to the ground. He was shackled and brought to a city called Suluq, where the Italian military post was established.

This man believed Jihad was ordained upon every able Muslim while his homeland was occupied by the colonizers. With his faith, heroism and courage he earned the respect of even his enemies.



Captured in his 70's.

The military officer who interrogated him said, "When he came to my office I imagined to see someone like the thousand of murabiteen who I met in the desert wars. His hands were shackeled, he had broken bones caused by fighting, dragging himself barely able to walk. He was a man not like normal men even though the affect that he was apprehended had shown upon him. He stood in my office as we asked him and he answered in a calm clear collective voice. When he gathered to leave, the brightness of his face like a sunshine amazed me and shook my heart. My lips shivered towards the end of the conversation whereby I ordered him back to his cell to stand before a court in the evening."

He was a legend who was firm in his religion at a time when the leaders of his country emigrated (as they do today) to surrender to the Italians. The biggest scholars of his time from the Sanusies, who previously fought with him against the French and the British, did not come to his aid in time. Instead, many of them became loyal to the Italians by giving them Muslim lands in exchange for clemency, montly salaries, and freedom from taxation. Such is true for Muslims today.

On the contrary, this man took out his Qur'an, held it, and gave an oath to Allah that he would not stop fighting the occupying oppressors even if it meant fighting them alone until victory had been attained or that he becomes a martyr. In the last twenty years of his life, he led and personally fought in 1000 battles.



In shackles, after his capture and brought to Saluq.

When the Italian general made him a final offer to make him their puppet and be allowed to live like the other leaders of his people, he answered, "I shall not cease to fight against thee and thy people until either you leave my country or I leave my life. And I swear by Him who knows whaht is in men's hearts that if my ands were not bound this very moment, I would fight you with my bare hands, old and broken as I am.."

It was then that the Italian general laughed and ordered him to be hung after a frontal saving face act of a mock trial. Even before the court was in session a rope outside the court house hung waiting him.

His hanging took place before hundreds of tribes in 1931. With the intent to scare the Muslims, the Italians did not succeed in doing this. The opposite had taken place. His hanging shook the entire Muslim world, and numerous resistances took place specifically in North Africa.

May Allah raise his position in paradise.

The Italians took pictures of him in shackles, surrounded by smiling Italian generals, and those who expressed happiness for his hanging. They did not realize that it is those very same shackles and rope hanging around his neck in the hands of his enemies fighting for the sake of Allah that would become the envy of every true Muslim.

The man, whose mug shot spoke his legacy, is none other than Omar AlMukhtar. His legacy will live until the day of judgement, inshallah. With his blood, he drew the stories of victory, he became a legend of the legends, and a guide for those who wanted to live in honor at a time of humiliation.

The surrendered modernists and disbelieving scholars of his time were not imprisoned nor hung. They died a normal death, possibly even in luxury and wealth, under the protection of the occupying Italians. However, they died and their names died with them. Jahannam is the abode of those who ally themselves with the kuffar colonizers over the Muslims. Omar AlMukhtar lived, and fought hard in the days of his life. He was shackled, imprisoned, then hung. But his legacy lives on and paradise, inshallah, is the resort of the martyrs.


September 16, 1931. His hanging
in Saluq.

Omar AlMukhtar was attached to Allah, depending on Him, and accepting that which Allah had written for him. He asked Allah to become a martyr and this what he has attained, inshAllah.

Ahmad Jibril
Written in the one third end of the night of Oct. 12, 2004

http://kalamullah.com/lionofthedesert.html

Lion of the Desert is the dramatic action epic of the struggle of Omar Mukhtar, leader of the Muslim resistance in North Africa in the 1920's and 30's, against the imperialism of Mussolini and the Italian army. Despite the challenge of overcoming the fascist Italian war machine with only faith and wisdom, the Muslims led by Mukhtar maintained their resistance and refused to be conquered.

Download [734 MB]

Watch Online;
http://video.google.com/videoplay?docid=-2667399334260259982#

He killed 300 with 1 Arrow.

'Uthmaan bin Abee 'Aatikah said:

> The enemy threw petrol (bombs) against the people (the Muslims) so Mu'aawiyyah said **'If they are doing this, then retaliate in the same way' So both parties started hurling petrol (bombs) at each other.**
>
> **At sea, one Roman soldier prepared to throw a pot full of petrol against the ship of Aboo al-Ghaadiyyah, but Aboo al-Ghaadiyyah sent an arrow flying and killed the man on the spot causing him to fall with the pot of petrol consequently setting his own ship ablaze. Thus the fire devoured the entire ship and all its crew, they were 300 in number.**
>
> **After that incident people used to say, the arrow of Aboo al-Ghaadiyyah killed 300 men.**
>
> [Taken from Siyar 'Alaam an-Nubalaa by Imaam ath-Thahabee]

"The dog did this because of what evil you said about Muhammad صلى الله عليه وآله)

In the year 1258 (675 A.H.), there lived a tyrant Mongolian leader by the name of Haloko, who invaded Baghdad and killed thousands of Ulama. This paved the way for Christian missionaries to preach Christianity and convert Muslims openly. Haloko himself was married to a Christian woman. One day, a delegation of the most notable Christians headed for Baghdad to attend a grand party to celebrate the conversion of a key Mongolian leader to Christianity. The Mongolian leader had his favourite hunting dog on a leash nearby.

One of the Christians then began congratulating the Mongolian leader on his wise decision and then proceeded to revile the blessed character of our Beloved Rasool (Sallallahu Alaihi Wasallam). The dog started acting violently and jumped on the Christian, scratching him badly. It took several men to make the dog let go of the Christian. One of the attendees turned to the Christian and said, "The dog did this because of what you said about Muhammad (Sallallahu Alaihi Wasallam)." The Christian brushed aside the man's comment and arrogantly said, "No, that was not the reason for the dog's reaction. When I was speaking, I pointed with my hand and the dog thought that I was going to hit him." The Christian appeared unmoved by the incident and continued to insult the Holy Prophet (Sallallahu Alaihi Wasallam). At that time the dog, in such a rage, cut itself loose, jumped on the Christian and sank its molars in the man's neck. It snatched his throat out and the man died immediately. This incident caused 40 000 Mongolians to embrace Islam.

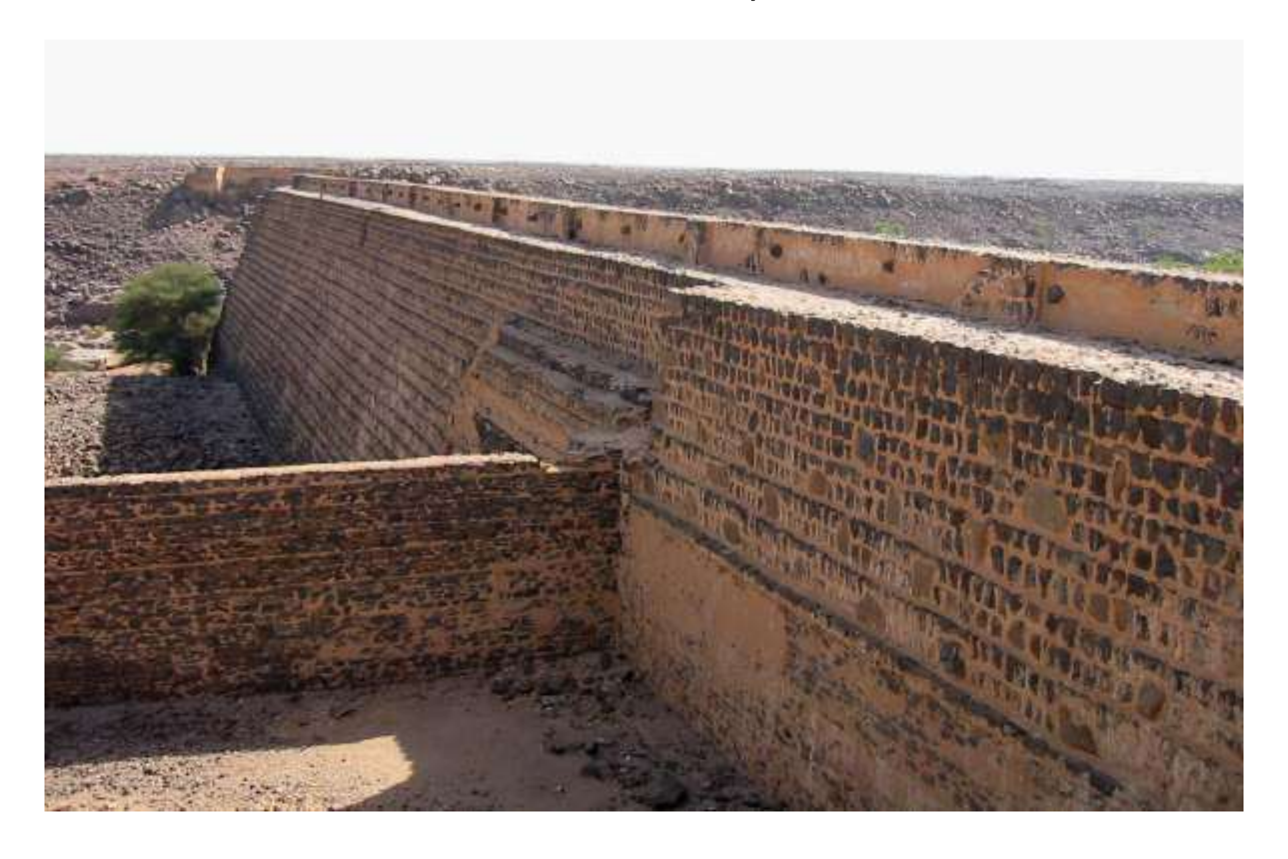
[*Ad-Durar al-Kaaminah, Vol. 3*]

PHOTOS: Various Battlefields of the Prophet and the Companions

http://www.islamicboard.com/general/33994-photos-various-battlefields-prophet-companions.html

Taken from IN forums, here they are Insha'Allah:

- The Fortresses of Khaybar -







...where the Messenger of Allah led an army of 1,400 men against the Jews.

- al-Yamamah -

...where Khalid bin al-Walid led an army against the followers of Musaylamah, during the wars of apostacy.

- The Village of Mu'tah (in the Jordan Valley) -



...where Khalid bin al-Walid led an army of 3,000 men against over 100,000 Roman soldiers. This is the battle in which he personally broke over nine swords, smashing them against the skulls of the kuffar.

- The Mountains of at-Ta'if -

...where the Messenger of Allah, commanding 1,000 of his Companions, had laid siege to Hawazin and Thaqif for over two weeks.

- The Valley of Yarmuk (Jordan) -

Here are some more of the Valley of Yarmouk:



...where, under the command of Khalid bin al-Walid, 24,000 Muslims laid waste to a Roman army of 150,000, initiating the Islamic conquest of Sham. This was the battle in which 'Ikrimah, the son of Abu Jahl, was martyred.

- al-Qadisiyyah (Iraq) -

...where Sa'd bin Abi Waqqas miraculously walked an army of 30,000 fighters across the Tigris River (above) on foot during the conquest of Persia.

Yarmouk:
http://i256.photobucket.com/albums/hh162/speed2kx/Yarmouk.jpg

Yarmouk;
http://i256.photobucket.com/albums/hh162/speed2kx/53093544Yarmoukvally4.jpg

village of Mu'ta [jordan valley]
http://i256.photobucket.com/albums/hh162/speed2kx/karak7jr.jpg

al khaybar forts..where the Messenger of Allah led an army of 1,400 men against the Jews.
http://i256.photobucket.com/albums/hh162/speed2kx/khaybar.gif

Al khaybar forts;
http://i256.photobucket.com/albums/hh162/speed2kx/KhaybarDam8.jpg

Khaybar fort;
http://i256.photobucket.com/albums/hh162/speed2kx/KhaybarDam3.jpg

“How do you see yourself on such a day?”

Hatim al-Asamm said:

"We were with Shaqiq al-Balkhi while we were fighting the Turks, and that day I saw nothing except for heads rolling and swords slicing, so Shaqiq said to me: "We are between the two rows of the armies. O Hatim! How do you see yourself on such a day? Do you see yourself just like the night on which you wed your wife?"

So, I said: "No, by Allah."

Shaqiq then said: "By Allah, on this day, I feel as good as I felt on the night in which I wed my wife." Then he laid down between the two rows of fighters (as he was overtaken by *sakinah*) and put his leather shield underneath his cheek until I could hear him snoring.

Shaqiq also once said to me: "Befriend people just as you would befriend fire: take from them what you need, but beware of being burned."

Shaqiq narrated *hadith* from 'Ubad bin Kathir, and he was a close companion of Ibrahim bin Adham. He was killed in the Battle of Kulan in the year 194 H.

His story is also featured in *'Siyar A'lam an-Nubala'* [8/200]

The Conquest of India Prior to the Day of Judgement

'Ali al-Timimi
At-Tuwaijiri's Ithaf al-Jama'a, Vol. 1, pp. 365-366.

The latest conflict in Kashmir between the mujahideen and India brings to mind the ahadeeth regarding the conquest of India prior to the day of Judgment.

Thawban - may Allah be pleased with him - that the Messenger of Allah (sallallahu 'alaihi wa sallam) said, ***"Two groups of my umma Allah has protected from the hellfire: a group that will conquer India and a group that will be with 'Isa b. Maryam*** *(Jesus son of Mary)* ***- 'alaihimas- salat was-salam."*** Reported Ahmad, an-Nisa'i, and at-Tabarani.

Na'im b. Hammad in al-Fitan reports that Abu Huraira - may Allah be pleased with him - said that the Messenger of Allah (sallallahu 'alaihi wa sallam) mentioned India and said, ***"A group of you will conquer India, Allah will open for them [India] until they come with its kings chained - Allah having forgiven their sins - when they return back [from India], they will find Ibn Maryam in Syria."***

While Abu Huraira said, *"The Messenger of Allah (sallallahu 'alaihi wa sallam) promised us the conquest of India. If I was to come across that I will spend my soul and wealth. If I am killed then I am among the best of martyrs. And if I return then I am Abu Huraira the freed."* Reported by Ahmad, an-Nisa'i, and al-Hakim.

In another narration reported by Ahmad, Abu Huraira says, *"I was told by my khalil, the truthful and believed in, the Messenger of Allah (sallallahu 'alaihi wa sallam) that there will be in this umma an expedition sent to Sind and Hind (India) ... ."* The rest of the narration is the same but it has the following addition, *"... then I will be released from the Hellfire."* At-Tuwaijri remarks this addition explains what is meant by "the freed" above.

Historical background:

Ibn Kathir remarks in al-Bidaya wa n-Nihaya, "The Muslims invaded India during the days of Mu'awiya in the year 44 A.H and [great] events transpired then. And [likewise] the mighty and magnificent King Mahmud b. Subuktikin the ruler of Ghazna invaded the lands of India at the turn of the fifth century. He entered India and killed, took captive, [and] enslaved [many]. He took [muc] booty. He entered as-Sumanat (*) and destroyed the great al-Budda which they worship and he stripped it of its jewlery. He then returned [to Ghazna] safe, [Divinely-]aided, and victorious."

* as-Sumanat is a costal city where India's scholars, monks, and the idol al-Budda are found.

At-Tuwaijiri remarks that Ibn al-Athir has detailed the campaigns of Mahmud b. Subuktikin in his book al-Kamil fi t-Tarikh.

SOURCE

"Indeed your enemy [O Muhammad] is the one who is cut off!"

[Quran al Kawthar 108:3]

Glad Tidings: Signs of Defeat for those who Insult Allah's Messenger.

Ibn Taymiyah says "Many Muslims, trust worthy, people of expertise and Fiqh spoke many times about their experiences when they surrounded castles and cities in Sham and surrounded the Christians.

They said we would surround the castle or the city, for a month or more and our besieging of them is doing nothing, and we are almost going to give up and leave. Then when the people of that town or castle, would start cursing the Messenger of Allah (peace and blessings of Allah be upon him) suddenly it would fall in our hands, sometimes the **delay would not be even a day or two** and it would be opened by force. So we would take it as a glad tiding when we would hear them curse the Messenger of Allah (peace and blessings of Allah be upon him) even though our hearts would be filled with hatred but we would see it as a glad tiding because it is a sign of our coming victory."

And that is the meaning of the ayah in Surah al Kawthar:

إِنَّ شَانِئَكَ هُوَ الأَبْتَرُ

"Indeed your enemy is the one who is cutoff!"

[Surah al Kawthar 108:3]

So Allah Almighty will cut off the enemies of Muhammad (peace and blessings of Allah be upon him).

..Then he raised his finger towards the sky, a gesture by which he meant to praise and thank Allah.

Abu 'Aqeel رضي الله عنه , a man from the Ansaar [Helphers of the Prophet in Medinah], was one of the first people to be injured on the Day of Yamaamah.

He became hurt as a result of an arrow that struck him somewhere between his shoulder and his heart; it was a serious but non-lethal blow, and he was able to pull out the arrow. Nonetheless, his entire left side became weak, and so he returned to the Muslim encampment in order to seek medical attention. When the fighting became intense and the Muslims were forced to head back towards their encampment, Ma'an ibn 'Adee رضي الله عنه called out,

اللهَ اللهَ! والكرّة على عدوّكم

"O people of the Ansaar. (Remember) Allah! Allah! And turn around and bear down upon your enemies."

So as to set an example for others, Ma'an رضي الله عنه then raced ahead of everyone else, plunging directly into the ranks of the opposing army. And the people of the Ansaar, in response to Ma'an's plea, were right behind him.

At that point, Abu Aqeel رضي الله عنه got up, intending to catch up to his Ansaaree brothers. Some Muslims tried to convince him to stay where he was, saying to him, "O Abu Aqeel, you are not for fighting." Abu 'Aqeel رضي الله عنه , referring to Ma'an's plea for help, said, "The caller mentioned me by name." Someone responded, "The caller merely said, "O people of the Ansaar." He was not referring to injured fighters."

Abu 'Aqeel رضي الله عنه replied,

أنا رجل من الأنصار، وأنا أجيبه ولو حبو
"And I am from the Ansaar, and I will answer his call to his arms, even if I have to crawl (towards the enemy).

Because his entire left side was weak and numb, Abu 'Aqeel رضي الله عنه was able to hold his sword with his right only; nonetheless, with pure grit and determination, he marched onwards toward the enemy, all the while calling out,

يا حنين كيوم كرّة للأنصار،

"O people of the Ansaar, let us launch a renewed attach like we did on the Day of Hunain"

Every member of that elite Ansaaree group then fought with high spirits, seeking out one of the two things: Martydom or victory. With their renewed attack, they forced their enemies to retreat and seek refuge in the "Garden of Death".

During the course of this assault, Abu 'Aqeel's arm was cut off; in fact, he was inflicted with a total of fourteen wounds, each of which was lethal in and of itself.

قال ابن عمر: فوقعت على أبي عقيل وهو صريع بآخر رمق، فقلت: أبا عقيل

Later on, when Ibn Umar رضي الله عنه walked by him, Abu 'Aqeel was taking in his last few breaths. Ibn 'Umar رضي الله عنه said, **"O Abu 'Aqeel,"** to which Abu 'Aqeel رضي الله عنه responded with a heavy voice,

فقال: لبّيك. بلسان ملتاث لمن الدّبرة؟

"Here I am, answering your call. Who has won (today)?"

قلت: أبشر، ورفعت صوتي: قد قتل عدوّ اللّه

Ibn 'Umar رضي الله عنه replied, **"Rejoice, for the enemy of Allah (i.e. Musailamah) has been killed."**

فرفع أصبعه إلى السّماء يحمد اللّه، ومات -رحمه اللّه

Abu 'Aqeel رضي الله عنه ***then raised his finger towards the sky, a gesture by which he meant to praise and thank Allah.***

قال : رحمه اللّه، ما زال يسأل الشّهادة ويطلبها، وإن كان ما علمت من خيار أصحاب نبيّنا

'Umar ibn Al-Khattab رضي الله عنه later said about Abu 'Aqeel رضي الله عنه ,
"May Allah have mercy on him. He has sought out martyrdom for a long time, and he has now achieved it. Verily, he is among the best of our Prophet's صلى الله عليه و سلم companions رضي الله عنهم أجمعين"

References:

Huroob Ar-Riddah by Shauqee Abu Khaleel.
English translation has been extracted from: The biography of Abu Bakr As-Siddeeq by Dr. 'Ali Muhammad Muhammad As-Sallaabee

واخـــــر دعوانا ان الحمد لله رب العالمـــــــــــــــــــــين.

"Wa Mu'tasima!"

In Ibn Atheer's famous history book *Al Kaamil*, he mentions the story in our history of a King called Al Mu'tasim, who was from the Banu Abbas.

The event goes like this;

A Muslim woman was captured by the Romans and imprisoned, so the Romans laughed at her. The leader of the Roman king sarcastically said, *"You won't ever leave this place until the muslim king himself removes you from these shackles."* The woman shouted *"Wa Mu'tasima!"* (Oh my grief, Mu'tasima!).

The Roman King laughed at her and said : *"He will never come to save you unless he was riding "ablaq"* (a kind of horse that is colored with black and white). (he said this in a way of mocking her and showing the impossibility of the situation.)

A Muslim man who was in the land of the Romans heard the woman call out the Muslim kings name, he found out she was Muslim. So he ran to the Muslims and told them about what he had heard.

When Al Mu'tasim heard of the news, he gathered a whole army, and said the famous quote *"When the first person of my army reaches the land of the Romans, the last of my army will have left us (i.e. the Muslim barracks)."* He made the entire army ride the *"ablaq"* (a kind of horse that is colored with black and white) horses. So they set off, and he went with them on his black and white horse too.

When they reached there, he took control of the area, captured it and himself entered the prison where the Muslim woman had been imprisoned.

"Who are you?" she said.

"I am al-Mu'tasim." He freed her from her shackles, a sign of humiliation for the Romans.

Al Mu'tasim took over the land where this occurred, because they had waged war against the believers by humiliating a Muslim woman. Just like Allah's Messenger expelled the Banu Qaynuqa, for humiliating a Muslim woman.

"I will cast terror into the hearts of those who disbelieve" (Quran) --- "This is how we felt horror in our hearts." - Yazeed ibn 'Aamir

[Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved..

(Quran Al-Anfaal 8: 12).

Terror is a great tool which the Muslims asked for in their supplications against the disbelievers.

Yazeed ibn 'Aamir, may Allaah be pleased with him, was amongst the ranks of the unbelievers during the battle of Hunayn;

When he later became Muslim, some of the Companions, may Allaah be pleased with them, asked him: **"How was the nature of this terror which Allaah instilled in the hearts of the disbelievers? Describe it for us."**

Thereupon, he, may Allaah be pleased with him, **grabbed a stone and *flung* it strongly against a metal pot, which caused a very loud noise**, and remarked: **"This is how we felt horror in our hearts."**

The Companions, may Allaah be pleased with them, used to pray against the disbelievers during their Witr (prayer of odd-numbered units performed after 'Ishaa' (night prayer) in Ramadhaan, uttering: "O Allaah! Fight the disbelievers, who hinder people from following Your path, belie Your Messengers and do not believe in Your promise. Differ between their hearts (i.e., disunite them), True Lord!"

Download Booklet: http://www.kalamullah.com/Books/Crusade%20War.pdf

A brother comments:

Kuffaar in general cannot stand up againt a Muslim. Whether they are white, black, or any other race, their hearts tremble before the Muslim. And the Muslim never feels fear because he has Allah on his side.

Just a quick story. Just two days ago I was on the bus; on the top deck, at the back. 3 sisters got on and they sat near the front, 2 of them happened to be Niqaabis. So I was day-dreaming and thinking with myself, how hard it must be for sisters because of all the trouble they get from Islamaphobes and what not. For the Hijaabi's it is hard enough, but for the Niqaabis, I think us brothers cant imagine how hard that must be. Growing a beard is nothing in comparison to the

test and pressure from society of wearing the Niqaab. Then I was thinking about the stories I heard about various sisters being abused or attacked for wearing Hijaab or Niqaab. I was thinking what I would do if I was there and something like that happened. So these were some thoughts that were going through my mind. Only around 5 minutes after the sisters had got on, some trouble started. There was one big black man sitting right in front of them. I couldnt make out what was being said as I was far away, but voices got raised - and then I heard the word '*Baghdad*'. So I go and sit right next to this guy, thinking something is gonna go down. He shuts up straight away, so I asked him if he had a problem. He replies, "Nah, I'm cool. I'm just chilling." He cant say anything, so he just asks why I came and sat next to him. I simply replied, to see if he has a problem. He then gets up, I thought he wanted to beef so I got up too, but he walks past me and walks straight down the stairs and exits the bus - when getting off he says "I'm not scared of you."

It just got me thinking, how cowardly are these kuffaar. I was probably half his size, and I'm not a small guy (probably average or a little taller), its just that he was huge. Yet he can abuse women freely, thinking he is hard, but then he is mute when he is against a Muslim man.

The only time they will try to start trouble is when they have outnumbered the Muslim - even then it must be substantially outnumbered.

Allah, 'Azza wa Jall, strikes fear into the hearts of His enemies, the enemies of the Muslims, whilst giving tranquility to the hearts of the Believers. Wa Lillahil-Hamd.

Source

'My son, I swear by Allah, when I recalled Allah's majesty in my heart, the Sultan became like a kitten in front of me!'

"I heard the shaykh and Imam (Allah have mercy on him) say, I heard our shaykh al-Baji say;

Our shaykh `Izz al-Din went to the Sultan in al-Qal`a one time on Eid day and saw the army in full array before the gathering of the ruler who does not make an entrance before his people except in splendour, - as was the custom in Egypt - and the officials would begin kissing the floor before the Sultan/king.

The Shaykh [al `Izz Ibn `Abd al-Salam] turned to the Sultan and called out to him saying, **'O Ayyub! What is your argument before Allah when he asks you, *'Did I not give you the land of Egypt and yet you permitted alcohol?''***

[The Sultan] asked, **'is this the case?'**

[al `Izz Ibn `Abd al-Salam] replied, **'indeed, wine is sold in such and such tavern'** [food + alcohol place] -mentioning other evil acts (munkarat) too – **'while you bask in the luxury of this kingdom!'** While he (al 'Izz) was shouting at the top of his voice in front of the army.

[The Sultan] said, **'my master, I am not the one who did this. It s from the time of my father.**

[al `Izz Ibn `Abd al-Salam] retorted, **'what, are of those who say (Lo! We found our fathers following this and we are guided by their footprints)?'**

The Sultan [then] ordered the tavern (the place where the alcohol was sold) be closed.

I heard the Shaykh and Imam say that I heard al-Baji say, I later asked [al `Izz Ibn `Abd al-Salam] when he had returned from the Sultan and had publically done this good, **'my master how are you?'** he replied, **'my son, I saw [the Sultan] in that grand state and wanted to humiliate him in case he puffed himself up with pride.'**
I then asked him, ***'my master did you fear him?'*** He replied, **'my son, I swear by Allah, when I recalled Allah's majesty in my heart, the Sultan became like a kitten in front of me!'…**

al-Subki, Tabaqat al-Shafi`iyyat al-Kubra, 8:211-212.

http://blog.alsiraat.co.uk/articles/...in-front-of-me

Imam al-Awza'i: 'A Word of Truth to a Tyrant Ruler'

"… But Allah is the Best of Protectors and He is the Most Merciful of those who show Mercy."
[Quran Yusuf 12: 64]

When 'Abdullah ibn 'Ali al-'Abbasi invaded Damascus, he killed 30,000 Muslims in just one moment. Then he entered his mules and horses into the central Umayyid mosque, seated the people and said to his ministers, *'Is there anyone who still opposes me?'* They said, *'No.'* He said, *'Do you think there'll be anyone who will soon oppose me?'* They said, ***'If there'll ever be such a person, then it's likely to be al-Awza'i'*** – Imam al-Awza'i was a Muhaddith (scholar of hadith) nicknamed Abu 'Amr, he was a pious worshipper and from those whom al-Bukhari and Muslim narrated from.

He (Ibn 'Ali) said, ***'Bring him.'*** So the army went to al-Awza'i but he did not move from his place. They said, *'Abdullah ibn 'Ali wants you.'* He said, *'Hasbunallahu wa ni'mal wakil (Sufficient is Allah for us and He is the Best of Protectors). Wait for me a short while.'* He went to perform *ghusl* (ceremonial bathing) and put on his *Akfan* (shrouds) under his clothes, because he knew the matter meant clear death for him, killing and blood-shed. Then he said to himself, ***'O Awza'i, now the time has come for you to say the word of Truth. Do not fear the blame of the blamers in the Way of God.'*** Then he entered to see the oppressive Ruler.

Imam al-Awza'i himself narrates the rest of what happened:

'I entered and behold, the heads of the army were lined in two rows, with swords unsheathed. I walked underneath the swords until I reached him. He was sitting on silk and in his hand was a cane. His forehead was knit in anger but when I saw him, I swear by Allah besides whom there is none worthy of worship, he seemed like a fly to me… Sufficient is Allah for us and He is the Best of Protectors … I thought of no-one, not my family, not my wealth, not my wife; I only remembered the Throne of al-Rahman when it appears to Mankind on the Day of Judgment and Reckoning. Then he (Ibn 'Ali) lifted his sight and only Allah knows the anger that was visible on him.

He said to me, *'O Awza'i, what do you have to say about the blood which we shed?'*

He said, 'So-and-so narrated to me in the Hadith of Ibn Mas'ud that the Messenger of Allah (sallallahu `alayhi wa sallam) said, *'It is not permissible to shed the blood of a Muslim who testifies that there is none worthy of worship except Allah and testifies that I am the Messenger of Allah, except in three circumstances: A married one who commits adultery, the one who has killed another unlawfully and the one who apostates from his religion and departs from the congregation.'* [al-Bukhari, Muslim]

So if their killing was due to them being from these people, then you are correct. But if they are not from these people, then their blood hangs over your neck.'

He broke his cane and so I lifted my 'Imamah, waiting for the swords to strike me. I saw the ministers gathering up their garments and lifting them up from the blood (which run along the floor). He (Ibn 'Ali) said, *'And what do you have to say about the wealth?'* I said, ***'If it is Halal, then fear the questioning, and if it is Haram, then fear the punishment!'*** He said, *'Take this pouch* (which was filled with gold).' I said, *'I do not want wealth.'* One of the ministers winked at me (signaling that I should take it), because he was looking for any little reason to kill me.

I took the pouch and gave it out to the army until it became empty. Then I threw it and walked out saying, ***'Hasbunallahu wa ni'mal wakil*** (Sufficient is Allah for us and He is the Best of Protectors)…' – we said it the day we walked in and the day we walked out. ***"So they returned with Grace and Bounty from Allah. No harm touched them; and they followed the good Pleasure of Allah. And Allah is the Owner of Great Bounty."***
[Quran Aal-'Imran 3: 174]

Prophet (saws): "If the enemy raid you - then say 'Haa-Meem' - they will not be Victorious."- Saheeh - Tirmidhi 1682

The Prophet (sal Allahu alayhi wasalam) said;

و حديث آخر رواية الترمذي : « إِنْ بَيَّتَكُمُ الْعَدُوُّ فَقُولُوا (حم) لاَ يُنْصَرُونَ »

"If the enemy raid you - then say 'Haa-Meem' - they will not be Victorious." (Haa-Meem Laa yuNSaroon)

It's chain is Saheeh [authentic] - Tirmidhi.

(Narrated by Ahmad [4/65, 377], at-Tirmidhi 1682, Abu Dawud 2597 and others. Authenticated by al-Haakim 2/107, Ibn Kathir said in his Tafsir 4/69 - 'its chain is Sahih/authentic.'

Abu Bakr an-Nabulsi: The Flayed Martyr

He was Abu Bakr Muhammad bin Ahmad bin Sahl bin Nasr ar-Ramli, the martyr commonly known as an-Nabulsi. He was a devout and pious worshipper who was not attached to the pleasures of this world. He always stood for the truth. He would fast every other day, and was an influence on all people around him.

He was a scholar of *Fiqh* and *Hadith*. He was considered to be one of the greatest scholars of *Hadith* of his time, as he narrated from the likes of at-Tabarani and Ibn Qutaybah. Also, he taught the likes of ad-Daraqutni, al-Midani, and ʻAli bin ʻUmar al-Halabi.

ʻUbaydillah al-Mahdi established the Fatimid state, and took the city of al-Mahdiyyah – after which he is named – as its capital. This city is located on the coast of Tunisia, and it is about 16 miles from the southeast section of the city of Qayrawan. Then, the sons of ʻUbaydillah al-Mahdi continued his expansionist policy until Abu Tamim bin Isma'il – also known as al-Mu'iz li-Dinillah – conquered Egypt. He entered it on Friday, on the 8th of Ramadan in the year 362 H, and established the city of Cairo . The rulers of this Fatimid state ascribed themselves to the Shiite ideology, while the people of Egypt and Palestine were Sunnis.

The tribulations presented by the Fatimid dynasty were a great trial for the Muslims. When they colonized Palestine, the righteous and poor people escaped from Jerusalem because the Fatimids would force the scholars of the Muslims to curse all of the Companions of the Prophet (peace be upon him) during their speeches and sermons. From these scholars who escaped the Fatimids was *al-Imam* an-Nabulsi, who escaped to Damascus. When al-Mu'iz li-Dinillah arrived in Syria and conquered it, he began to personally call to his heretical ideology, forbidding people from praying the *Tarawih* and *Duha* prayers, and forcing them to make *Qunut* during the *Dhuhr* prayers.

As for an-Nabulsi, he was from *Ahl us-Sunnah wal-Jama'ah*, and he considered it an obligation to fight these Fatimids. He said in regards to these Fatimid rulers: "If I had ten spears in my possession, I would throw one of them at the Romans, and I would throw the other nine at these tyrannical Fatimids."

When the ruler of Damascus – Abu Mahmud al-Kitami – was able to defeat the *Qaramitah* (who were the enemies of the Fatimids), he arrested *al-Imam* an-Nabulsi and put him in prison in Ramadan. When the commander of the army of al-Mu'iz li-Dinillah arrived in Damascus, an-Nabulsi was handed over to them and taken to Egypt.

When he arrived in Egypt, he was taken to al-Mu'iz li-Dinillah, who said to him: **"I have been informed that you said that if a man has ten spears, then he should throw one of them at the Romans, and nine of them at us!"**

So, an-Nabulsi said: **"I did not say this!!"**

The Fatimid ruler smiled, and assumed that the *Imam* would retract his statement. So, he asked him: **"What did you say, then?"**

So, an-Nabulsi responded to him – with strength and boldness **– "If a man has ten spears, then he should throw nine of them at you, then he should throw the tenth one at you as well!!!"**

So, al-Mu'iz asked him, in shock: **"And why is that?"**

So, the *Imam* answered him back with the same boldness: **"Because you changed the religion of the Ummah, and you killed the righteous people, and you put out the divine light of guidance, and you usurped that which did not belong to you!"**

So, the Fatimid ruler ordered for him to be brought out in front of the public. The next day, he was whipped severely. On the third day, an-Nabulsi was nailed to a cross, and a Jewish butcher was brought out to peel off his flesh after the Muslim butchers had refused to do so. By the time the flesh was peeled from the top of his head down to his face, he was still patiently engaging in the remembrance of Allah and repeating the verse from the Qur'an: {***"…and that is written in the Book of Our Decrees."***} [*al-Isra'*; 58]. When the butcher had finally gotten to an-Nabulsi's arms, he decided to put him out of his misery, and took a knife of his and stabbed it into an-Nabulsi's heart, after which he died.

It was later reported by eyewitnesses that while an-Nabulsi was on the cross, the recitation of the Qur'an could be heard coming from his dead body.

Also, Ibn ash-Sha'sha' al-Misri narrated that he saw an-Nabulsi in a dream after he had been killed, looking very beautiful and joyous. So, he asked him: "What has Allah done with you?"

So, an-Nabulsi replied:

*My Lord Loved me in eternal honor * And He Promised me closeness and friendship to Him*

*And He brought me close to Him * And Said: "Rejoice in an everlasting life next to Me."*

The Soul Shall Rise Tomorrow: The Story of Marwan Hadid

Abdullah Azzam says; "It was the year 1963 when it was announced in Damascus:

I believe in the Ba'th as a lord, without any partners

And with Arabism as a religion, with no religion other than it

And the Ba'this and Nusayris began to attack Islam. In Hamah, it happened that a professor spoke against Islam, so, one of the youth got up and hit him. The rest of the youth then got up and beat him to death inside the classroom. So, the police officer came and killed the youth. When *Shaykh* Marwan Hadid requested the officer so that he would implement the punishment of relatilation on him, they said to him: "One for one (meaning, the boy was killed for killing the teacher)." Marwan replied: "No, the boy was a Muslim, and the teacher was a disbeliever! His blood is permissible! As for the Muslim, then his blood must be avenged!"The state refused, so, Marwan said: "OK," and went and gathered the youth who were around him. There was a mosque right at the foot of his apartment building where the youth would usually sleep, as he would bring them up and teach them there. He went to *Masjid as-Sultan* and gathered them, each one of them carrying a grenade and a gun. Some of the youth were still in high school! They began saying *'Allahu Akbar!'* and announcing their fight against the state. So, the tanks came to *Masjid as-Sultan* and fired on it, with the youth standing on the minaret. The minaret fell with the youth in it, and the mosque was demolished with them inside.

By Allah, some of the trustworthy residents of Hamah narrated to me – and Allah Knows best – that, after a few days, when they were removing the rubble from on top of these youth who had been killed, they could hear *tasbih* and *takbir* from underneath the rubble.

Anyway, it was Written for *Shaykh* Marwan that he remain alive, so, they took him to court. This was done in the open, so that the Ba'this could claim that they implement justice. They allowed some foreign journalists to attend the hearing. The judges in this case were Mustafa Tallas and Salah Jadid. Mustafa Tallas was the defense minister in Syria, and Salah Jadid was the most powerful Nusayri to have any position in the country.

They said to him: "Why did you carry weapons and go against the state?"

Shaykh Marwan answered: "Because there is a Nusayri dog named Salah Jadid – he is saying this to Salah Jadid! – and there is a dog who ascribes himself to *Ahl as-Sunnah* named Mustafa Tallas, and they desire to kill off Islam in this land, and we reject and will fight against Islam being wiped out in this land as long as we're alive."

He then dared the Revolutionary Guards to kill him inside the courthouse, but the police guarded *Shaykh* Marwan in front of the foreign journalists, so that it would not be said to the world that he was killed in the courthouse.

They said to him: "You are working for someone else."

He replied: "I am working for Allah, the Mighty and Exalted. As for the one who is serving others, then he is the leader of your party."

They said: "You say that Muhammad al-Hamid is with you, but he hates you."

Marwan replied: "{***"But if they turn away, then say: 'Allah is sufficient for me. There is none worthy of worship except He. Upon Him I depend, and He is the Lord of the mighty Throne.'"***} [*at-Tawbah*; 129]"

It was a powerful court case. He was sentenced to death along with a group of the youth. Some of the youth were acquitted, however. Those who were acquitted began to weep, and those who were sentenced to death began to smile. The foreign journalists were in a state of shock: those who are acquitted are weeping, and those who are sentenced to death are smiling? So, the youth sentenced to death said to them: “We are being granted Paradise, and they are being prevented from Paradise,” and they were taken to prison to await their executions.

Shaykh Marwan later said to me: “I never lived a time in my life that was sweeter to my heart and soul than those days in which the youth and I were awaiting our executions.” And it might have been during those days that *Shaykh* Marwan wrote:

*The soul shall rise tomorrow * And it shall meet Allah at its appointed time*
These are the words of Marwan Hadid. Anyway, one of the scholars of Hamah, *Shaykh* Muhammad al-Hamid, went to Amin al-Hafidh – who was the Syrian president at the time, from Hamah, as well – and said to him: “What do you want to do with Marwan Hadid?”He replied: “We sentenced him to death.”

Muhammad al-Hamid said: “Are you saying this with a sane mind? Do you think that Hamah will remain silent against you if you execute Marwan Hadid? You will face unending problems!”

Amin replied: “What do you think, *Shaykh*?”

He said: “I think you should release him and acquit him.”

Amin said: “Go and release him yourself.”

Shaykh Marwan Hadid later said to me: “So, *Shaykh* Muhammad al-Hamid came and said: “My children – and he was their teacher, whom they all loved – come!” They said: “To where?” He said: “The state has acquitted you.” So, we said to him: “May Allah Forgive you, as you have prevented us from Paradise.”"

Shaykh Marwan returned, and he knew no rest. He was basically a bomb about to explode…he was quite strange. In the year 1973, they announced a new constitution in which they officially abrogated that Syria is an Islamic republic. So, Marwan Hadid got up and said: “Who will give me the *bay’ah* for death in the mosque?” When *Shaykh* Marwan began to preach, the people began to exit the mosque, one by one, as his words were quite dangerous, and to hear his words were also dangerous. The *mashayikh* left, one after the other. Some of his followers, from the zeal that they had, pulled out guns and began firing off shots inside the mosque.

I heard the tape myself, yes. I can recognize those who fire guns who are from Hamah. The people of Hamah are just like the Afghans. They are bedouins who do not play around, just like the Afghans.

Anyway, after a while, he disappeared, only to reappear in Damascus. He lived in an apartment, and began to gather and collect weapons. *Allahu Akbar* – he did not know of something called free time or boredom, and he did not know of fear. He gathered machineguns and grenades. Whenever he would hear of a place in Damascus where there was a grenade available, he would send one of the youth to go purchase it.

At this time, the intelligence was searching for him – *ya Salam*! – and at this time, I was at the University of Damascus. I was seeking to complete my degree at the university; I got my Bachelor’s in *Shari’ah* from Damascus, and my Master’s and Doctorate from al-Azhar. While I was standing in the university, a youth – one of *Shaykh* Marwan’s students – came up to me and said: “Do you wish to see *Shaykh* Marwan?” I said: “What? Right away!” So, I went to him and entered his residence, and I looked at a face that did not belong to the people of this *dunya*. It was so pure and strange; the light emanating from his face. The first words he said to me – and he knew me from our days in Palestine – were: “O Abu Muhammad! Do you not long for Paradise?” And this was the last time I ever saw him.

Anyway, the police were searching for him, and what was he doing? Gathering weapons. He was searching for weapons that he could use to get rid of the Nusayris. One day, the intelligence discovered his apartment and surrounded it. *Shaykh* Marwan had two of his students with him, as well as his wife, with whom he had not yet consummated the marriage. He had said to her: “I do not wish to consummate with you, as I feel that this would prevent me from other things,” so, he remained a virgin. Yes, he married, but did not consummate.

One of his students went down to buy some breakfast for them. He saw the cars waiting outside, so, he retreated. He saw six cars used by the intelligence, waiting. He tried to go back into the apartment building, but they caught him. This youth was carrying a pocketknife – the residents of Hamah usually carry knives in their back pockets – and the car was filled with six intelligence officers. So, his youth stood next to them, pulled out his knife, slaughtered each one of them, then he excaped. The sirens then began going off all over Damascus. The police began chasing him until they finally caught up with him in a building, where he jumped from the third or fourth floor to escape. He managed to get away from them, finally making it to Jordan.

Back to *Shaykh* Marwan: the police cars began surrounding his apartment building after the *Fajr*, and they began calling out through the microphone: “O residents of this building! Get out, as there is an Iraqi spy who we wish to arrest!” – at this time, there were disputes between Syria and Iraq. So, *Shaykh* Marwan grabbed his own microphone (he had his own microphone that he would use to call to prayer), saying: “O intelligece officers! O police! O you who are surrounding the building! We will give you fifteen minutes, and you must leave within these fifteen minutes. After this, we will begin fighting you if you do not leave.” And he actually waited fifteen minutes, and after fifteen minutes, he began with the grenades and machinegun fire. Calls were being made to local police stations, and, eventually, over 1,000 police and intelligence officers were surrounding the house, against Marwan and one other brother with him, along with his wife. They tried entering the building, so, the other brother went down and met them at the entrance with some TNT. They then tried entering from above, landing on the building’s roof with a helicopter – but who would be the brave one to enter first? One thousand against two.

By the time it was afternoon, they were still unable to enter the apartment building. They would fire from below, and he would fire back from above. After the afternoon, they finally entered the apartment. This was the excuse of *Shaykh* Marwan: he became injured in his hand, rendering it useless. He came out with his head up high. They took along with them his wife, who he had not consummated his marriage with.

The news was relayed to Hafidh al-Asad, who went crazy, as many officers were killed in the process. Hafidh al-Asad said: “I wish to solve this with him personally.” So, he went to him personally, saying to him: “O Marwan! Let us open a new page with each other! Let Allah Forgive what has happened, and we will not take you to account for anything you did, with one condition: that you abandon your weapons.” Marwan replied: “I agree, with one condition: that you assist me in establishing an Islamic state in Syria.” Hafidh al-Asad gathered himself and left the room.

The Military Council gathered, including Naji Jamil – the commander of the Air Force – and Mustafa Tallas was also present, as well as a large group of the Nusayri officers and generals. They came to *Shaykh* Marwan. He sat down, looked to Naji Jamil and Mustafa Tallas, and said: “Woe to you, you dog, Naji Jamil! Do you think that we will let you live? I made the youth promise that they would start with you, you and Mustafa Tallas. Because of you, you dogs, we have been humiliated by these Nusayris; they violated our honor. As for you, you Nusayri generals, I made the youth promise that they would kill at least 5,000 of you.” Naji Jamil said: “Take this insane man; take him away from me.”

Afterwards, they would bring his wife into the cell next to him, trying to violate her while he was in captivity, and his soul began to tighten. Someone like this, with a free and honorable soul, sees her honor being violated, and he can do nothing about it. He is in captivity. He lost so much weight that he reached 45 kg (99 lbs), and his weight used to be around 100 kg (around 220 lbs).

He finally died in prison [in 1975], without anyone knowing whether he was killed or had died a natural death. Towards the end, his veins would not even accept glucose. When he died, they sent to his father to take his

body. He asked them: “Did you kill him?” They replied: “No,” and they buried his body in a graveyard in Damascus, with a hundred soldiers guarding his funeral, out of fear that the youth would take his body and demonstrate in Damascus.”

['*Fi Dhilal Surat at-Tawbah*'; p. 21-25]

The Serbian who became Muslim

Ali al Tamimi (may Allah release him soon) says;

There was one brother, who was a Serbian who took shahadah while he was in the USA high school. This was before the fall of the Iron curtain in the communist nation. He used to hide his Islam, his father was a Major diplomat in the Yugoslavian embassy. He once gave da'wah to his 12yr old cousin and told her to hide her Islam, but one day she slipped it to his family that he and her had accepted Islam. As soon as his father found out, his father ordered that he be sent back to Yugoslavia, and was forced to join their army (the communists wanted to spread their communism, including Afghanistan etc.) When he was in the army, his father told the army to watch his son, and make sure you torture him (they beat him there) and watched him that he wasn't Islamic in his activities. So the brother went for about 2years in the army and was watched constantly, he said he couldn't even do wudu and pray, so he prayed with his heart during the time.

After 2 years, when his military service was over, he came back home and hid his religion. After a weeks of staying home, he said to his family, "I used to be a crazy young kid back in those days, it was just a phase i was going through [etc]." His family still doubted him, so they would feed him pork, so he would eat it, and when he ate - he'd go upstairs and make himself sick to take it out of his body. He had a girl neighbour and told her to come to the house, to pretend that he had a girlfriend, and after told her to go away. He did all this to show his parents that he really wasn't Muslim.

After a few weeks of this, he asked his parents if he could go back to the USA to continue his education. They told him that he could go back, but he would have to stay in his uncles house who was a doctor in the USA. He said okay, and moved there to continue his education. He stayed there for about a month, and his uncle kept an eye on him to see if he did any Islamic activities. He wouldn't contact any Muslims, and the uncle kept an eye on him. His parents kept phoning to check up on him, and his uncle said that he's acting normal, like going to school, coming back home and studying etc.

So when the brother felt that they stopped watching him, he left his uncles house, and went to the Muslims and called his parents in Yugoslavia, and said; "Look, I was always Muslim, and I will always remain a Muslim, and I'll never leave this religion."

His father called the Yugoslavian embassy who called the United States government who called the Immigration services, naturalisation service, and they went to all the different Masaajid [mosques] to look for him and arrest him to send him back to Yugoslavia, but some of the Muslim brothers hid him in their houses and protected him for a while. Then they sent the brother to Medinah, and from there he went to Afghanistan, and he became a famous fighter in Afghanistan (most likelythis occured in the 1980s).

While he was in Afghanistan, his mother had a longing to see her son. She was a journalist and was allowed to leave Yugoslavia, and do an interview for the Communists against the Muslim fighters in Afghan, "in the defense of the communists of the Afghanis." She wanted a way to meet with her son. She went to Pakistan, then to Peshawar, and goes to the mountains where the Muslim fighters are, to find her son.

Her son talks to her, gives her a Qur'an, gives her da'wah [invitation to Islam], and tells her why Islam is the truth. And... she take's her shahadah and becomes Muslim. She then writes an article in the Yugoslavian-European newspaper on the Journey to Islam.

This brother went through alot, just to preserve his religion. We read events of the Salaf sacrificing for their religion, but we shouldn't forget that there are people from every generation who give alot for the sake of Allah, and we shouldn't be left behind...

Download Ghuraba Talks by Ali al Tamimi [Track 13 33:20 - 39:30 minutes] (may Allah protect him): http://kalamullah.com/ali-timimi.html

“Are you pleased to marry this girl - with the condition - of giving your soul to Allah?"

This is the famous story of Umm Ibrahim and her son.

This story was mentioned by scholars like Abu Jaafar al Luban. He narrates:

‘It is mentioned that one of the righteous women in Basra was Umm Ibrahim *al Hashimeeyah*. The enemy attacked one of the Muslim towns so people were encouraged to fight. Abdul Wahid bin Zayd al Basri delivered a speech encouraging fighting back, and among the audience was Umm Ibrahim.

Among the things Abdul Wahid talked about was al *Hoor* (the women of Paradise). Umm Ibrahim stood up and said to Abdul Wahid:

“You know my son Ibrahim and you know that the nobility of al Basra wish to have him marry one of their daughters and I have not agreed to one of them yet. But I like this girl you described and I would be happy to marry her to my son. Can you please describe her again?”

Abdul Wahid then narrated a poem in the description of the *Hoor*.

Umm Ibrahim said,

“I want my son to marry this girl and I would pay you 10,000 dinars as her dowry and you take him with you in this army. He might die as a Shaheed/martyr and intercede for me on the Day of Judgment.”

Abdul Wahid said: ***“If you do so, that is great success for you and your son.”*** She then called her son from the audience. He stood up and said: *“Yes my mother!”*

She said, ***“Are you pleased to marry this girl with the condition of giving your soul to Allah?”*** He said, **“Yes! I am very pleased!”**

She said, ***“O Allah you are my witness that I have married my son to this girl from Paradise with the condition he spends his soul in your sake.”*** Then she went and brought back with her 10,000
dinars [gold coins] and gave it to Abdul Wahid and said:

“This is her dowry. Take it and use it to provide for the fighters in Allah’s path.”

She then purchased for her son a good horse and she armed him.

When the army started its march, Ibrahim came out with the reciters of Quran surrounding him and reciting: *“Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise.” [Surah Tawba 9:111]*

When Umm Ibrahim was greeting her son she told him: “*Be careful and don’t allow any shortcomings from yourself to be seen by Allah”* She them embraced him and kissed him and said:

“May Allah never bring us together except on the Day of Judgment!”

Abdul Wahid said, **'We reached the enemy's territory and people were called to fight.**

Ibrahim was in the front and he killed many of the enemy but then they overwhelmed him and killed him.

On our way back I told my soldiers not to tell Umm Ibrahim that her son was killed until I tell her.

When we entered al Basra she met me and said:

"Did Allah accept my gift so I can celebrate or was it rejected so I should cry?"

I said, **"Allah did accept your gift and your son died as a Shaheed."**

She then prostrated to thank Allah and said:

"Thank you Allah for accepting my gift."

The following day she came to me in the Masjid and said,

"Rejoice!" I said, **"What good news do you have?"**

She said,

> ***"I saw my son Ibrahim last night in a dream. He was in a beautiful garden dressed in green clothes, sitting on a throne made of pearl and he had a crown on his head. He told me: "Rejoice my mother! I got married to my bride!"***

Source: Mashari al Ushwaq. p37

The Martyred Youth and the Rein's Owner

Excerpted & translated from the book:

"The Roads of Desires to the Fate of the Admirers"

http://talk.islamicnetwork.com/showthread.php?t=3429

A man called Abu Qudamah Ash-Shamy, who lived in the Prophet's Madinah, was known for his love for Jihaad in Allah's cause and participating in expeditions to the land of the Romans. One day, while conversing with some of his companions in the Prophet's Holy Mosque in Madinah, they said: "O Abu Qudamah, tell us about the most amazing thing you have witnessed while in Jihaad".

He replied:
I once arrived at the city of Riqqa (in Iraq) seeking to purchase a camel to carry my weapons. One day, a woman entered to where I was sitting and said: "O Abu Qudamah, I was listening to what you mentioned about Jihaad and your incitement for Muslims to join it. I have been blessed with more hair than many other women; I have cut it and made a horse's rein out of, and I have covered it with dust so that no one can recognise it. I wish that you take it with you,
so that when you arrive to the land of the disbelievers, and the horsemen engage in battle, the arrows are fired, the swords are drawn, and the spears are pulled out, either use it if you find the need for it, or hand it to whoever needs it, for I wish that my hair will witness the battle and will get the dust in the Way of Allah. I am a widowed woman who had a husband and a number of relatives, who were all killed in Allah's Path; I would have joined Jihaad had it been required of me." She then handed over the rein to me.

She then said: "O Abu Qudamah, know that my husband left me a son who is amongst the finest of youths: He has learnt the Qur'an, the art of swordsmanship, as well as archery; he prays at night and fasts during the day, and he is 15 years of age. He is currently away at a property which he has inherited from his father. Hopefully he will get back before your departure, for I wish to send him with you as a gift to Allah the Exalted most High. And I ask you by Allah that you do not deprive me from gaining the rewards I seek."

Abu Qudamah said: I had departed from Riqqa with my companions, when I heard a horseman calling out from behind: "O Abu Qudamah, wait for me for a while, may Allah have mercy on you." I stopped and said to my companions: Go forth while I check who it is. The horseman then approached me, hugged me, and said: "Praised be Allah who did not deny me from your company and did not turn me back disappointed".

I said: "My beloved, let me see your face, for, if it is imperative on someone of your age to fight, I would command you to join us, otherwise I would turn you back". When he uncovered his face, I saw a young man who is like a full moon (in beauty), and who seems to have been living a wealthy life. I said: "My beloved, do you have a father?" He said: "No, in fact I am coming with you seeking revenge for my father who was martyred, perhaps Allah will grant me martyrdom as he granted my father". I said: "My beloved, do you have a mother?" "Yes", he replied. I then said: "Then go and ask her permission, if she permits you to go then come back, otherwise stay back with her". The young man said:"O Abu Qudamah! Don't you recognise me?" "No", I replied. He said: "I am the son of the woman who gave you the trust. How fast did you forget my mother's request! I am -Insha' Allah- the martyr son of the martyr! I ask you by Allah not
to stop me from going forth with you in Allah's way, for I memorise Allah's Book, and have knowledge of the Prophet's Sunnah, and I am experienced in horsemanship and shooting, and I have not left behind someone who is a better fighter than myself, so despise me not for my young age. My mother has taken an oath that I should not come back, and said: 'O son! If you meet the disbelievers, turn not your back to them, and offer your soul to Allah, and seek to be
close to Allah, and the company of your father and your righteous uncles in the Heaven; and if Allah grants you martyrdom, then intercede on my behalf, for I was told that the martyr can plead on behalf of seventy of his relatives, and seventy of his neighbours'. She then hugged me, lifted her head to the heavensand said: 'My

Lord, Master and God, this is my son, the flower of my heart and the dearest to my soul, I present him to you,so draw him nearer to his father'."

When I heard the youth's words, I wept in grief over his good character and the beauty of his youth, and out of pity for his mother's heart, and over my astonishment at her patience on being away from him. We went on with our journey; we rested at nightfall, and took off in the morning. During that time the youth did not cease remembering Allah and glorifying Him. I observed his movements, and found that he was better than us when riding, and our servant once we dismounted. As we got closer and closer to the enemy, he would strengthen our determination, his spirit would fortify, his heart would purify, and the signs of happiness would cover him.

We proceeded until we were close to the land of the Kuffar (non-Muslim). It was near sunset when we alighted. The young man was cooking food for us to break our fast when he fell asleep. He slept for a long time, and I could see him smiling during his sleep. When he woke up, I said to him: "My beloved, I saw you smiling while asleep". He said: "I saw a vision which I liked and made me laugh". I said: "What was it you saw?" He said: "I saw myself in an elegant green garden. While wandering in it, I faced a silver castle which had balconies made of pearls and jewels. Its doors were made of gold, and its curtains were lowered. I then saw some maids, whose faces were like the moons (in beauty), lifting the curtains. Upon seeing me, they said: 'Welcome'. I then heard some of them saying to the others: 'This is the husband of the 'Mardhiyyah' (Blessed)'. They then said to me: 'Come forth, may Allah have mercy on you'. When I approached, I saw a room on the top of the castle, it was made of red gold, and had a green bed made of jewels, and its legs were made of white silver. There was a girl on the bed whose face was like the sun, and had it not been for Allah's help I would have lost my sight, and I would have lost my mind, because of the brilliance of the room, and the beauty of the girl. Upon seeing me, the girl greeted me saying: 'Welcome, O Allah's servant and His beloved! You are mine and I am yours.' I wanted to hug her, but she said: 'Slow down, do not rush, you are not one of those who do wrong. However, we shall meet tomorrow at the time of Zuhur prayers, so rejoice!'."

Abu Qudamah said: I then told him: "My beloved, you saw but good, and good it shall be Insha' Allah." Amazed at the youth's dream, we went to sleep. When we woke up, we rushed, mounted our horses, and the caller cried: "O Allah's horsemen! Mount, and rejoice with Paradise, 'March forth, whether you are light or heavy' [Qur'an, 9:41]." It was only an hour before the army of Kufur, may Allah humiliate it, approached as if they were locusts spread abroad. The first of us to attack them was the youth, who scattered them, dispersed their lines, and plunged into their ranks; he killed many of their men, and knocked down their heroes. When I saw him doing this, I caught up with him, grabbed his horse's rein, and said: My beloved, retreat! You are a young boy who is inexperienced in warfare. He replied: "O uncle! Did you not hear Allah's saying: 'O you who believe! When you meet those who disbelieve, in battle a field,never turn your backs to them', do you wish for me to enter the Fire of Hell?"

While talking, the Mushriks launched a great offensive, which caused us to separate, and each of us had to look after himself. When the two parties separated, the killed were countless. I rode around examining the killed, whose blood was flowing on the ground, and who could not be recognised due to the dust and blood which covered their faces.

While riding, I saw the youth between the horses' hooves, covered with dust and blood; he was saying: "O Muslims! For Allah's Sake, get my uncle Abu Qudamah to come to me!" Upon hearing his crying, I ran towards him. I could not recognise his face because of the blood, and the marks from the horses' footsteps. I said: "Here I am, this is Abu Qudamah". He said: "O uncle, by the Lord of the Ka'bah, my dream has come true. I am the son of the rein's owner!" Upon hearing this, I threw myself on him, kissed him between the eyes, wiped the dust and blood off his face, and said: O my beloved! Do not forget your uncle Abu Qudamah, make him amongst those you intercede on their behalf on the Day of Judgement! He replied: "The likes of you cannot be forgotten! You wipe my face with your gown? My gown is worthier. O uncle, leave it, for I wish to meet Allah in this state. O uncle! The Hoor (girl of Paradise) that I described to you, she's at my head, waiting for my soul to depart from my body, and she is saying to me: 'Hurry, I am longing for you.' O uncle, for the Sake of Allah, if He was to bring you back safely, take my blood-stained clothes to my poor, grieved and sad mother, present them to her, and tell her: 'Allah has accepted your gift'." He then smiled and said: "I bear witness that there is no god but Allah, no partner has He; He has kept His promise, and I bear witness that Muhammad is Allah's servant

and Messenger; this is what Allah and His Messenger has promised us, and Allah and His Messenger were true to their promise." His soul then left his body.

We then enshrouded him with his clothes, and buried him, may Allah be pleased with him and us.
When we returned from our expedition and entered the Riqqa, I headed towards the house of the young man's mother. She came out, and seemed very worried. I greeted her, she answered my Salam and said: "Did you come as a condoler or as a rejoicer?"

"Explain to me what is a condolence and what is a rejoice to you, may Allah have mercy on you", I replied. She said: "If my son has come back safe, then you are indeed a condoler. Whereas if he has been killed in Allah's Path, then you are a rejoicer!"

I said: Rejoice, for Allah has accepted your gift!

Upon hearing this she wept and said: "Did He accept it?" I said: Yes. Thereupon she said: "Praise be to Allah who spared him for me on the Day of Judgement.".

May Allah (SWT) give us the hikmah to take correct lesson from this and give us the Imaan and Taqwa to act upon it.

"Indeed our words remain dead until we die in their cause, then they become alive to remain amongst the living." - Sayyid Qutb

Miracles & True Dreams

Miracles Experienced By the Salaf

http://www.islamicboard.com/islamic-history-biographies/34020-some-miracles-experienced-salaf.html

The following narrations were collected by 'Abdullah 'Azzam in the second chapter of his book, *'Ayat ar-Rahman fi Jihad al-Afghan'* (p. 82-94 of the second edition):

1 - Abu Bakr:

'A'ishah narrated: "When he was on his deathbed, my father said to me: "Verily, you have two brothers and two sisters." So, I became startled at this, as I only had two brothers and one sister. He referred to his then-pregnant wife, Bint Kharijah, saying: "I see that she is pregnant with a girl," and that turned out to be exactly the case."

[Reported by ash-Shatibi in *'al-Muwafaqat'* (4/85), and Ibn Taymiyyah mentioned it in *'Majmu' al-Fatawa'* (11/318)]

2 - Abu Qurfasah:

"The Romans imprisoned a son of the Companion, Abu Qurfasah. So, whenever it was time for prayer, Abu Qurfasah would climb the wall of 'Asqalan (in Syria) and call out: "O, son! It is time to pray!" And, his son would hear him all the way from the land of the Romans."

[*'Majma' az-Zawa'id'* (9/396), and it is authentic]

3 - Ibn 'Abbas:

"Ibn 'Abbas died in at-Ta'if, and a bird, the likes of which had never been seen before, was seen at his funeral. The bird entered the hole in the ground where Ibn 'Abbas was to be buried. So, we looked and waited to see if it would come out, and it didn't. When his body was finally placed in the ground, we could hear the verse {***"O, the one in rest and satisfaction! Come back to your Lord, Well-pleased and well-pleasing!"***} [*al-Fajr*; 27-8] being recited from the edge of his grave, but we were unable to find out who had recited it."

[Reported by al-Hakim in *'al-Mustadrak'* (3/543), and it is authentic]

4 - 'Umar bin al-Khattab:

'Abdullah bin Mas'ud narrated:

"A man from among the humans went out and was met by a man from among the *jinn*, who said: "Will you wrestle with me? If you throw me to the ground, I will teach you a verse which, if you recite it when you enter your house, no devil will enter." So, he wrestled with him and threw him to the ground. He said: "I see that you are very small and your forearms are like the front paws of a dog. Are all the *jinn* like this, or only you?" He said: "I am strong amongst them. Let us wrestle again." So, they wrestled again and the human threw him to the ground. So, the *jinn* said: "Recite *Ayat al-Kursi*, for no one recites it when he enters his house except that Satan leaves, passing wind like a donkey.""

It was said to Ibn Mas'ud: "Was that man 'Umar?"

He said: "Who else could it have been, other than 'Umar?"

[*'Majma' az-Zawa'id'*; 9/71, and it is authentic]

5 - Zayd bin Kharijah al-Ansari:

Sa'id bin al-Musayyib narrated:

"Zayd bin Kharijah al-Ansari died during the reign of 'Uthman bin 'Affan. When he was wrapped in a shroud and being prepared for burial, a gurgling sound was heard coming from his chest, then Zayd got up and said: "Ahmad! Ahmad! He is in the first Book! Abu Bakr has spoken the truth! 'Umar has spoken the truth! 'Uthman has spoken the truth!""

[*'al-Bidayah wan-Nihayah'*; 6/293; and it is authentic]

Sa'id then said:

"Then, another man died shortly thereafter. When he was wrapped in a shroud and being prepared for burial, a gurgling sound was heard coming from his chest. The man then got up and said: "Zayd bin Kharijah has spoken the truth!""

[*'Majma' az-Zawa'id'*; 8/230, and it is authentic]

6 - Hamzah bin 'Abd al-Mutallib:

"When the bodies of the martyrs of Uhud were being relocated forty years after their burial (during the reign of Mu'awiyah), the foot of Hamzah bin 'Abd al-Mutallib was scratched in the process of being moved, and it started gushing blood."

[*'al-Bidayah wan-Nihayah'*; 4/43, and it is authentic]

7 - al-'Ala' al-Hadrami:

Abu Hurayrah narrated:

"al-'Ala' al-Hadrami supplicated for rain, and it then began to rain in the middle of the desert. In another incident, he supplicated, and we were able to walk over the water in the Arabian Peninsula (near Bahrain), without even the bottom of our feet getting wet. When he died, we buried him, and after a while, we opened up his grave to find that he was not there."

[*'Majma' az-Zawa'id'*; 9/276]

8 - Salman and Sa'd ibn Abi Waqqas:

"When Sa'd and the Muslim army arrived at the Tigris River during the battle of Qadisiyyah, Salman stopped and said: "A river from the rivers of Allah. Will it not carry the soldiers of Allah?" So, he took Sa'd by the hand and stepped onto the water, leading all 30,000 soldiers across the Tigris River on foot. The Persians saw this and escaped, saying: "The demons have arrived! The demons have arrived!""

[Reported by at-Tabari in *'at-Tarikh'* (3/123), and Ibn Kathir in *'al-Bidayah wan-Nihayah'* (7/64)]

9 - Khalid bin al-Walid:

Khayshamah narrated:

"Khalid bin al-Walid came to a man carrying a jug of alcohol, so, he said: "O Allah! Turn it into honey!" So, it turned into honey."

[Reported by Ibn Hajar in *'al-Isabah fi Ma'rifat as-Sahabah'*; p. 414]

Some More Miracles Experienced By the Salaf

http://www.islamicboard.com/646686-post4.html

10 - Ahmad bin Fudayl narrated:

"Abu Mu'awiyah al-Aswad went out for Jihad and took part in a battle in which the Muslims had surrounded a fortress on top of which a 'ilj (Roman disbeliever) was standing who would not throw an arrow or a stone except that he would strike his target. The Muslims complained about this to Abu Mu'awiyah, so he recited: {"And it was not you who threw when you threw. Rather, it was Allah who threw..."} [al-Anfal; 17] Then, he said: "Shield me from him."
Then he got up and said: "Where do you wish for me to strike him?"
They said: "In his private parts."
Abu Mu'awiyah said: "O Allah! You have heard what they have asked of me, so grant me what they ask of me!"
Then he said 'bismillah' and shot the arrow. The arrow went straight for the wall of the fortress, seemingly about to miss the disbeliever. Then, right when it was about to hit the wall, it changed course and shot straight up, striking the 'ilj in his private parts.
Abu Mu'awiyah then said: "Your problem with him is over."

['Siyar A'lam an-Nubala''; 8/43]

11 - Abu az-Zahiriyyah narrated:

"I went to Tarsus, so I entered upon Abu Mu'awiyah al-Aswad after he had become blind. In his house, I saw a Mushaf hanging from the wall, so said to him: "May Allah have Mercy upon you! A Mushaf while you cannot even see?"
He replied: "My brother, will you keep a secret for me until the day I die?"
I said: "Yes." Then, he said to me: "Verily, when I want to read from the Qur'an, my eyesight comes back to me."

['Siyar A'lam an-Nubala''; 8/43]

12 - Abu Hamzah Nasir bin al-Faraj al-Aslami - and he was a servant of Abu Mu'awiyah al-Aswad - narrates something similar:

"Abu Mu'awiyah had lost his eyesight. So, if he wished to read from the Qur'an, he would grab around the room for the Mushaf until he would find it. As soon as he would open it, Allah would return his eyesight to him. As soon as he closed it, his eyesight would leave him."

['Siyar A'lam an-Nubala''; 8/43]

13 - Usayd bin Hudayr narrated:

...that while he was reciting 'al-Baqarah' at night, and his horse was tied beside him, the horse was suddenly startled and troubled. When he stopped reciting, the horse became quiet, and when he started again, the horse was startled again. Then, he stopped reciting, and the horse became quiet, too. He started reciting again, and the horse was startled and troubled once again. Then, he stopped reciting, and his son, Yahya, was beside the horse. He was afraid that the horse might trample him. When he took the boy away and looked towards the sky, he could not see it.
The next morning he informed the Prophet who said: "Recite, O Ibn Hudayr! Recite, O Ibn Hudayr!" Ibn Hudayr replied: "O Messenger of Allah! My son, Yahya, was near the horse, and I was afraid that it might trample him, so, I looked towards the sky, and went to him. When I looked at the sky, I saw something like a cloud containing what looked like lamps, and I went out in order not to see it." The Prophet said: "Do you know what that was?" Ibn Hudayr replied: "No." The Prophet said: "Those were Angels who came near you for your voice, and if you had kept on reciting till dawn, it would have remained there till morning for the people to have seen it, as it would not have disappeared."

['Sahih al-Bukhari'; # 5018]

14 - adh-Dhahabi reported:

"Salman al-Farisi and Abu ad-Darda' were eating out of a dish. Suddenly, the dish - or what was in the dish - began to say 'Subhan Allah.'"

['Siyar A'lam an-Nubala''; 2/348]

15 - Anas bin Malik narrated:

"One night, 'Ubad bin Bishr and Usayd bin Hudayr left the residence of the Prophet on a very dark night. Suddenly, a light appeared that lit their way for them. When they parted ways, the light disappeared."

['Sahih al-Bukhari' (3805), the 'Musnad' of Ahmad (3/138), 'al-Mustadrak' of al-Hakim (3/288), and 'Siyar A'lam an-Nubala'' (1/299)]

16 - Abu Hurayrah narrated:

...that Bint al-Harith said, when Khubayb bin 'Udayy was a prisoner of the Quraysh in Makkah: "...By Allah, one day, I saw him eating from a bunch of grapes in his hand while he was locked in a steel cage, and there were no crops growing in Makkah at the time."

['Sahih al-Bukhari' (3045, 3889, 4086, 7402) and 'Siyar A'lam an-Nubala'' (1/249)]

17 - 'Urwah bin az-Zubayr narrated:

"When 'Amir bin Fuhayrah was martyred, 'Amir bin at-Tufayl saw his body being lifted into the air. We considered that these were the Angels lifting him."

['al-Isabah fi Ma'rifat as-Sahabah'; 4/247]

18 - Umm Ayman narrated:

"When I was making Hijrah, and had no supplied or water with me, I was about to die of thirst. I was fasting, and when it was time to break my fast, I heard a noise above my head. So, I looked up, and saw a waterskin hanging above my head. I drank from it until I had quenched my thirst, and I was never thirsty again for the rest of my life."

[''Siyar A'lam an-Nubala'' (2/224), 'at-Tabaqat' of Ibn Sa'd (/224), and 'al-Isabah' (4/415)]

19 - Ibn Hajar narrated:

...that when az-Zanayrah was tortured by the Mushrikin so that she would renounce her Islam, her eyesight was taken away. So, the Mushrikin said: "al-Lat and al-'Uzza took away her eyesight!" So, she said: "No, by Allah!" So, her eyesight was returned.

[''al-Isabah fi Ma'rifat as-Sahabah'; 4/305]

Whoever Obeys Allah, Everything Obeys Him...

http://www.islamicboard.com/miscellaneous/45657-whoever-obeys-allah-everything-obeys-him.html

Abdullah Azzam said;

"Ibn al-Qayyim said: "Using one's bodily organs in the obedience of Allah strengthens them, while using them to disobey Allah weakens them."

He dedicated an entire chapter to this, in his amazing book, *'al-Fawa'id,'* and I had touched upon this in previous recorded lectures of mine. Even the *jinn* and humans assist the believer if he obeys Allah. To make a long story short, whoever obeys Allah, everything will obey him. And we informed you that, on the day that 'Uqbah bin Nafi' wanted to establish the city of Qayrawan in the middle of a thick jungle, he prayed two *rak'ah*s, and said: "O you vicous beasts! O you wild animals! O you poisonous snakes! We are the army of Muhammad! We want to establish ourselves here, so, leave!" Minutes later, all of the animals in the area carried their offspring, and left them the jungle.

Whoever obeys Allah, everything obeys him! Everything!

On the day that they were in Persia (Iraq), one of the Companions - and the Companions had never learned the Persian, Roman, or Assyrian languages - said something in Persian, so, the Persian troops evacuated. He does not know Persian, nor does he know Pashtu! So, when they ran away, the Companions caught up with them, imprisoned them, and asked them: "Why did you run away?"

They replied: "We heard, from the tongue of your companion, that you had come to eat us up, so, we ran away!"

The Companions asked the Companion who'd said this: "What did you say?"

He replied: "I have no idea."

The Angels had spoken on his tongue! We had mentioned before that the Angels would speak through the tongue of 'Umar. An Angel, speaking in his name. Because of this, sometimes, a devil will speak on the tongue of the human! If he is angry, for example, Satan will speak on his tongue. Therefore, it is advised that he perform ablution, in order to expell the Devil, because **"nothing puts out the Devil other than the water of ablution."**

So, the obedience of Allah...*ya Salam*! I am amazed at how humanity lives, my brothers!"

There Is No Escape from Allah, Except to Him:

"Today, the average American, if he experiences some problem, what does he do? He goes to the church! He has been avoiding church for such a long time, and now, he turns to Allah! The Jews said: 'We will remove the concept of God from the minds of the Christians, and put in its place financial figures.' Does the average American get up at night to pray to Allah - the Mighty and Exalted? Does he show his need to Allah during the morning hours? What does he do? That is why, if he is faced with a huge problem, he has no option in front of him, except to commit suicide. This is what he does in this life. However, in the Hereafter, {***"...neither will it have a complete killing effect on them, so that they die, nor shall its torment be lightened for them..."***} [*Fatir*; 36]

...By Allah, the crisis of the disbeliever and the rebellious sinner in this life and the next truly is a crisis! For us, when we are stricken with some problem, one of us gets up during the night, humiliating himself before Allah - the Mighty and Exalted - saying: 'O Lord! Relieve me of this! O Lord! Make this easy! O Allah! Make for us a way out of every grief and sadness, and make for us a way out of every tight situation!" You supplicate! As for the American, and the Brit - where does he go? That is why their problems pile on top of each other, until this results in psychological complications: {***"Verily, those who oppose Allah and His Messenger will be disgraced, just as those before them were disgraced."***} [*al-Mujadilah*; 5]

Complications and disgrace. That is why you see that they cannot arrive at anything. They walk around, eating, enjoying themselves, not knowing how to rid themselves of these pains that they are living in. So, they do not find anything but the path of alcohol, the path of drugs. These drugs, such as marijuana, that these Americans use, and heroin, etc. - this heroin costs $1,000 for a gram! A kilogram costs a million dollars! You constantly see them with a needle - a syringe, for their drug use...They cannot sleep! Constant anxiety, sadness! 54 million Americans - one quarter of the American population - suffers from mental and psychological problems. You see one of them, a millionaire, in the newspapers: 'Such-and-such killed themself...threw himself in front of a train...put himself underneath a train...threw himself off of a rooftop...' - all in order to rid himself of this anxiety and sadness. He can find no escape! Where will he go? **There is no escape from Allah, except *to* Him!**

...One time, one of the brothers from the *Mujahidin* in Palestine said to me: "A Communist from the PDFLP (People's Democratic Front for the Liberation of Palestine) and I were surrounded for three days by the Jews. Finally, when we felt impending doom upon us, as a result of our scarce food and water supply, he said: "Supplicate to your Lord." I said: "No. You supplicate to Stalin, so that he could save us"" - the Muslim is sarcastically telling this Communist to pray to Stalin or Marx. The Communist replied: "Where is Marx? Where is Stalin?" So, the brother called out: "O Allah," and Allah saved them.

And I have said to you that even these Russian Communists who descended upon the town of Jatral

(a Pakistani border town, near Afghanistan) in their aircraft, it was said to them, by the locals: "What is it that frightens you most?" The Russians replied: "The Stinger missiles. However, we have memorized some texts from your holy book (the Qur'an) that were taught to us by the Afghans. We recite these texts, and we are saved from these Stingers."

They recite the Qur'an in order to save themselves! Do Marx or Gorbachev save them?

{***"...They invoke Allah, making their faith pure for Him, saying: 'If You deliver us from this, we shall truly be of the grateful.'"***} [*Yunus*; 22]"

[*'Fi Dhilal Surat at-Tawbah'*; p. 502-505]

“O Allah, show me my future companion in Paradise in a dream”

Name: Maymunah as-Sawda'
Status: Successor (*Tabi'iyyah*)
Location: Kufah, Iraq

al-Fudayl bin 'Iyad narrated:

'Abdul-Wahid bin Zayd said: "I asked Allah - the Mighty and Majestic - for three nights in a row to show me my future companion in Paradise in a dream, so in my dream, I heard a caller saying: "O 'Abdul-Wahid! Your companion in Paradise is Maymunah as-Sawda'." So, I asked: "And where is she now?" The voice replied: "She is among such-and-such a tribe in Kufah."

So, I went out to Kufah and asked about her, so I was told: "She is among us, and she takes care of the livestock." So, I said: "I wish to see her." I was taken to the place where she was, and found her standing in prayer with a walking stick to support her. She was wearing a wool cloak, with a sign written on it that said: "Not to be bought or sold." Also, the sheep that she was supposed to be caring for were surrounded by wolves. However, the wolves were not trying to attack the sheep, and the sheep were not afraid of the wolves.

When she saw me, she ended her prayer and said to me: "Go back, Ibn Zayd. Our meeting place is not here. Rather, it is later on (in the Hereafter)."

I said to her: "May Allah have Mercy upon you! Who told you that I am Ibn Zayd?"

She said: "I know that the souls are like a unified army, so the souls that go together are one, and the souls that differ from each other are divided."

I said to her: "Advise me."

She said: "Strange! An admonisher who wishes to be admonished? O Ibn Zayd, it has been related to me that a servant is not given anything of this worldly life and wished for more of it, except that Allah ceases to allow that servant to love Him and desire Him, and He exchanges the closeness that he had with Him for distance..."

Then she recited:

> *O admonisher! The accounting has begun * To drive the people away from sin*
> *You forbid others while you are the one who is truly ill * This is indeed a strange evil*
> *If you had rectified yourself beforehand * Your mistakes and repented recently*
> *Then - my dear - what you you said * Would have had a position of truth in the heart*
> *You warn against temptation and excess * While you yourself are in a state of doubt"*

I then said to her: "I see these wolves with the sheep, but the sheep do not run away from the wolves, and the wolves do not try to eat the sheep! What is this?" She said: "This is a sign to you from me: since I made peace between my Master and I, He made peace between the wolves and the sheep.""

How to Dream of Prophet Muhammad (salAllahu alayhi wasalam)

This is part of a speech by Shaikh Muhammad Hassan

[Watch here; http://www.youtube.com/watch?v=-RABMyhT6zo]:

"*By Allah the Prophet (sal Allah alaihi wasalam) does not come except those he loves.*

Listen up, there are those who go to visit the Prophet (saws), and there are those who the Prophet (saws) comes to visit.

Do you remember the story of the honorable woman, the mother - she is now - we ask Allah to bestow on her vast mercy. The honorable, precious mother who sent her son to me - I've said this before, and I love saying it.

The mother sent to me her son during a lesson in Al-Mansurah.

He told me, *"Forgive me, Sheikh that I have to say this."*

I told him, sure say it.

He said "*My mother (the son's mother) told him, "Go to Muhammad hassan and tell him, 'Muhammad Hassan, my mother is waiting for you to come visit her tonight.'"*

I told him, "Go ahead let's go."

We went to a very remote village, to a house built of clay, a poor household.

In it was a woman who has reached 70 years of age.

Masha Allah she does not stop - I'm not going to tell you that for a miniute, or even a second.

By Allah never stops invoking blessings upon the Prophet, peace and blessings be upon him.

She NEVER ceases to invoke blessings upon the Prophet, EVER.

She would look at you, greet you, and then rush back to invoking blessings upon the Prophet, peace and blessings be upon him, and persist in it, and so on.

I felt such pity and lowliness next to this precious, honrable mother.

So I said to her, *"Oh, my mother, you called for me, and I came. Now tell me, what's bothering you? And with Allah's permission, I am promising you then next week, I will bring one of our medical brothers in the speciality that you need, and he will check up on you right here."*

So she looked up and she smiled a lovely smile.

She's more than 70 years old, and she told me, *"Oh my son, oh my son, I know my illness and my remedy. I know my illness and my remedy."*

So i told her *"By Allah, tell me."*

She told me, *"Oh my son, our master the Prophet hasn't come to me in my dreams for three whole nights!"*

I told her, *"He hasn't come to you for three whole nights? Does he come to you every night?!"*

She said to me, *"By Allah, if a single night passes without seeing him, I become ill. I've been ill for three nights. I havn't seen the Prophet, peace and blessings upon him."*

Remember when I told you "Your intention has been truthful, so your dream was truthful. And if your love for the Prophet (sal Allah alaihi wasalam) is true, then you shall see the Messenger of Allah!"

For he is the one who said, "Whoever sees me in dreams, has truly seen me, for the Shaytan cannot take my form."

[a Fatwa from IslamQA]:

The Prophet (peace and blessings of Allaah be upon him), because he said: "Whoever sees me in a dream has really seen me, because Shaytaan cannot appear in my image." (Reported by al-Bukhaari, 5729).

Rabee'ah ibn Abi 'Abd al-Rahmaan said: "I heard Anas ibn Maalik (may Allaah be pleased with him) describing the Prophet (peace and blessings of Allaah be upon him). He said: 'He was of average height, not too tall and not too short, with a pinkish colour, not very white and not dark, and his hair was neither very curly nor very straight. The Revelation came to him when he was forty years old, and he stayed in Makkah for ten years after the Revelation came, then in Madeenah for ten years. When he died, there were no more than twenty white hairs on his head and in his beard." (al-Bukhaari, 3283).

Al-Baraa' ibn 'Aazib said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) was broad shouldered and had thick hair coming down to his shoulders and earlobes. He was wearing red garments. I have never seen anything more beautiful than him." (Reported by Muslim, Kitaab al-Fadaa'il, Baab Sifat Sha'r al-Nabi (peace and blessings of Allaah be upon him), no. 2338).

'Ali said: "He was neither tall nor short, and had large hands and feet. He had a large head and was big-boned, and the thin line of hair (starting from his chest and extending to the navel) was long. When he walked, he would lean forward, as if he was walking downhill. I have never seen anyone like him, before or since." (Reported by al-Tirmidhi, 3570, who said this is a saheeh hasan hadeeth).

Jaabir ibn Samurah said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) was dalee' al-fam, ashkal al-'ayn and manhoos al-'aqib." Shu'bah said: "I asked Maalik, 'What is *dalee' al-fam*?' He said: 'Wide-mouthed.' I asked, 'What is *ashkal al-'ayn?*' He said, 'Big-eyed.' I asked, *'What is manhoos al-'aqib?*' He said, 'His heels were not fleshy.'" (Saheeh Muslim, Kitaab al-Fadaa'il, 2339).

http://islamqa.com/en/ref/1512/dream%20prophet

The Dream of Osama when 9yrs old...

(Black flags from the East & al Mahdi's coming..)

بسم الله الرحمن الرحيم

The dream of Shaykh Osama bin Laden

(May Allah have mercy on him)

This incident was narrated to me by a student of knowledge who spent more than 20 years in the company of scholars acquiring knowledge. He told me about a dream that Shaykh Osama bin Laden had when he was 9 years old, which indicated that Allah swt was preparing Shaykh Osama bin Laden, may Allah have mercy on him, since childhood, for battles against the Crusaders.

He told me that once he was sitting with a companion and discussing the deplorable condition of the Ummah but that all the incidents taking place in the Muslim Ummah are going according to Allah's plan and that it is certain that the victory of Allah the Almighty will come. He will surely send a Leader and a Guide from amongst our Ummah who will deliver the humiliated and pitiful Ummah to the enlightened path of ascent and loftiness. We started thinking that who could be such a person!

Immediately, the thought of Shaykh Osama bin Laden came to our minds, since he has made innumerable sacrifices for the sake of the Ummah. On this, my companion smiled and said, **"I will narrate to you a dream of Shaykh Osama bin Laden; you will be pleased to hear it, and your love for the mujahideen will only increase."**

He said, "I was in al-Madinah al-Munawwarah at the house of a Scholar who used to lecture at the Prophet's masjid. We had just arrived at his house when someone knocked on the door. The Shaykh returned with a person of luminous and honorable appearance who was about 80 years old.

"The host welcomed him and requested the Tafsir of a few verses from the Qur'an. We quietly listened to him while the guest Shaykh recited a few verses, and then he gave the Tafsir of those verses. By Allah, I had studied a number of Tafsirs, but that Shaykh was a sea of knowledge. When he completed his lesson, the host invited him for a meal, but he declined politely, and we came to understand that he was fasting.

"Eventually, the guest asked for permission to leave, but the host insisted, **'Until you narrate to us the dream of Shaykh Osama bin Laden once more, you**

will not get the permission to leave.'

"The Shaykh smiled and asked, 'The dream that Shaykh Osama bin Laden had when he was 9 years old?' The host replied in the affirmative.

This is how that Shaykh narrated the incident:

"'I was a close friend of Muhammed bin Laden, the father of Osama bin Laden. Many times I would be in his company. And many times, I used to visit his house regarding work related to construction. During the discussions, our talk would be disturbed by the playing of his children, and then he would ask them to go out and play.

"'But I was surprised to see that he would always ask one particular son to sit beside him. I asked him, "Why don't you let this son of yours to play with his other brothers? Is he sick?"

"'Mohammed bin Laden smiled and said, "No, there something special about this son of mine."'

"'When I asked his name, he said, "His name is Osama, and he is 9 years old. Let me share with you something strange which happened a few days ago. My son woke me up few minutes before the morning prayer and told me, 'Dear father, I want to tell you about a dream that I had.' I thought he must have had a nightmare. I made ablution and took him along with me to Masjid.

"'"On the way, he told me, **'In the dream, I saw myself in a huge, flat area. I saw an army mounted on white horses moving towards me. All of them were wearing black turbans. One of the horsemen, who had shiny eyes, came up to me and asked me, "Are you Osama bin Muhammed bin Laden?" I replied, "Yes." He then asked me again, "Are you Osama bin Muhammed bin Laden?" I again replied, "Yes, that is me." He again asked, "Are you Osama bin Muhammed bin Laden?" Then I said, "By Allah, I am Osama bin Laden." He moved a flag towards me and said, "Hand this flag over to Imam Mahdi Muhammad bin Abdullah at the gates of Al-Quds." I took the flag from him, and I saw that the army started marching behind me.'**

"'Muhammed bin Laden said, "I was surprised at that but, due to business at work, I forgot about the dream. The next morning, he woke me up just before the morning prayer and narrated the same dream. The same thing happened on the third morning also. Now, I began to worry for my son. I decided to take him with me to a knowledgeable person who can interpret dreams.

“’“Accordingly, I took Osama to a person of knowledge and informed him about the whole incident. He looked at us with surprise and asked, ‘Is this your same son who had the dream?’ I said, ‘Yes.” He kept staring at Osama for some time. My concern multiplied. He comforted me and said, ‘I will ask you a few questions. I am sure that you will answer them truthfully.’

“’“He asked Osama, ‘Son, do you remember anything about that flag which that horseman gave you?’ Osama replied, ‘Yes, I remember it.’

“’“He asked him, ‘Can you describe it, how it was?’

“’“Osama said, ‘It was similar to the flag of Saudi Arabia, but its color was not green but black, and there was something written on it in white color.’

“’“He then put the next question to Osama, ‘Did you ever see yourself also fighting?’ Osama replied, ‘I commonly see such dreams.’ He then asked Osama to go out of the room and do recitation of the Qur’an.

“’“Then that person of knowledge turned towards me and asked, ‘Where is your ancestry from?’

“’“I replied from Hadramawt in Yemen. Then, he asked me to tell him something about my tribe. I replied that we are related to the tribe of Shanwah which is a Qahtani tribe from Yemen. He then cried out the Takbir loudly and called in Osama and kissed him while crying. He also said that the signs of the hour are near.

“’“’O Muhammed bin Laden, this son of yours will prepare an army for Imam Mahdi and for the sake of protecting his religion, he will migrate to the region of Khurasan [Afghanistan]. O Osama ! Blessed is he who will do Jihad by your side and undone and disappointed be he who leaves you alone and fights against you.’”’”

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[1] On the authority of Thawban, the Messenger of Allah (upon whom be blessings and peace) said:The Prophet Sallallahu ‘Alaihi Wa Sallam said: "Before your treasure, three will kill each other -- all of them are sons of a different caliph but none will be the recipient. **Then the Black Banners will appear from the East and they will kill you in a way that has never before been done by a nation."**

Thawban, a companion said: 'Then he said something that I do not remember by heart' then continued to say that the Prophet, praise and peace be upon him, said: "If you see him give him your allegiance, even if you have to crawl over ice, because surely he is the Caliph of Allah, the Mahdi. **If you see the black (meaning war) flags coming from Khurasan (Afghanistan), join that army, even if you have to crawl over ice, for this is the army of the Caliph, the Mahdi and no one can stop that army until it reaches Jerusalem."**
(Son of Majah, Al Busiri, Al Hakim, Ahmad Nuaym, Ad-Daylami, Hasan, son of Sufyaan, and Abu Nuaym.)

Related by Abu Hurayrah: The Prophet Sallallahu ‘Alaihi Wa Sallam said: **"(Armies carrying) black flags will come from Khurasan (Afghanistan). No power will be able to stop them and they will finally reach Jerusalem where they will erect their flags."** (Tirmidhi)

Muhammad, son of Al Hanaffia, said:"The Black Banners will come out for the children of Al Abbas. **The other black banners will come from Khurasan [Afghanistan area]. Their turbans will be black and their clothes white.** At their front will be a man named Shuayb, the son of Salih, from Tamim. They will defeat the companions of The

Sufyaani until he comes to the House of Jerusalem where he will establish his power for the Mahdi, and he will be supplied with three hundred (men) from Syria after his arrival and the matter will be settled for the Mahdi in seventy-two months (six years)."

NOTE: The authenticity of these hadeeth reports is disputed.

http://www.ahlalhdeeth.com/vbe/showthread.php?t=5331

"..I suffered from Eczema..."

True Story of a brother

Since I was born I suffered from Exema [Eczema] on my hands and arms and now I am 22 years of age and still suffering from such disease. Alhamdulelah it goes for a while but it comes back infected and inflamed.

I always looked around me and saw other people's hands and arms in perfect condition and I would go back home and cry so much that my tears would fill a bucket. I was bullied so much in Secondary School because of my Exema and I was treated like dirt and abused because of my belief in Islam. One day in class I cried for over an hour my eyes stung because of the class saying abusive things to me and the teacher did NOTHING because he hated my faith which was apparent.

Since I was small I always held the Quran each night and begged Allah for my suffering to end. Even as I write this my eyes are full of tears.

As I grew up my passion to marry grew. I always wanted to have a child to raise for
the mercy of Allah. But because of my suffering from Exema that always stopped me from marrying.

One day in College I saw a really beautiful Sister in Hijab from Lebanon (I think) and I wanted to marry her, but because of my Exema I thought she would not want to even look at me. By Allah, through Halal ways she rejected me which I feel in my heart was because of my hands.

I feel so alone sometimes. I suffer SO much that I cannot go outside unless my sleeves of my shirt cover most of my hands. I cannot make Salat in the Masjid without worrying that someone is going to look at my hands and not want to shake them or that they will give me a bad look. I cannot eat outside or be with my friends without feeling worried that they are going to see my hands.

When I do Wudu with water, my hands sting so much I cry. After Wudu I will make my Salat trying to blot out the pain that I am going through with my hands.

I feel no Muslim Sister will ever marry me
but I try to keep strong about it. My only wife I want is a wife of Paradise. I wish I was with Prophet Ayub (AS) as he suffered alot and I would not feel alone as he would be with me worshiping Allah.

My only dream now is to work hard and to die only for Allah.

Please Brothers and Sisters of Islam make Du'a for me and for all Muslims suffering from illness's that they keep strong.

I take this as a blessing from Allah as Allah tests those whom he truly loves.

About three year ago I was sinking into severe depression. I was suffering so much and everything was just sinking deeper and deeper. I would stay up every night just worshipping Allah, begging him for mercy and help. I really thought that Allah abandoned me and hated me.

Then one summer was a summer I would never forget. For six weeks in a row I had dreams that words would never be able to describe in 100% detail.

The dreams are too much to mention. But one of the first was when I was standing on a red land, and then two Muslim men with large dark beards approached me. They asked me do I want to see Hell? I said to them yes. They smiled and I then followed them.

In front of me was like a Huge head with a wide open mouth. I can still picture this in my mind but I can never really describe it as it was so detailed. We went through its mouth and in it were chambers of black fire. I saw people lying on their bellies on beds of spikes penetrating though their bodies while they were screaming.

Another chamber I saw people being crushed again and again in fire.

Another I saw their limbs being pulled off.

After a few more chambers we left and one of the Muslim's said to me, "Is your life worse than what you saw?" I said, "By Allah, no."

The best dream is of Prophet Muhammad (salla Allaahu 'alayhi wa salaam). In the dream I was sitting in a dark room crying. Suddenly a gold door appeared in front of
me. The door said to me, "Don't cry and come inside."

When I went in, I was in such a beautiful garden. There were all sorts of flowers and different coloured streams of water and honey. I heard laughing and talking further on, so I walked through this garden, and each step I took the garden just got more beautiful and different in colour. I saw a really bright gold table with food I have never seen before on this table. There were sweets and different shapes of fruit on the table. There were also crystal cups with drinks with at least 100 different shades of colour.

Sitting around the table were all extremely handsome looking Muslims. I saw one Muslim holding a staff in his right hand so I was thinking that could be Musa ('AlyheeSalaam), and then another Muslim I saw with long wavy hair with pearls falling from his head, so I was thinking that was 'Isa ('AlyheeSalaam). There were at least 100 Muslims around this table. At the head of the table a Muslim
turned around and faced me. Mashahallah I will never forget his face. His eyes were darker than black pearls and there was a beautiful light shining from his face. As he smiled at me I felt this warmth and this sweet smelling musk go over my body.

He said Salam to me and called me by my full name. I asked him who he was. He said, "I am the final Messenger of Allah and my name is Muhammad Ibn Abdullallah (salla Allaahu 'alayhi wa salaam). I want you to sit next to me."

A gold chair appeared next to him so I sat there facing him. He took my hand in his hand. It felt so warm and nice. He said something that even made me cry in my sleep. He said, ***"Dont cry because of the hardships of this life. Cry for the forgiveness of Allah. Don't cry and feel sad for Allah will never leave you alone to suffer. He is with the believer who calls his name. He smiles to the believer who repents. He loves the believer who runs to him in struggle. And on The Day that is coming, you will see how much love and comfort He gives to those Muslims who suffered for Him."***

I closed my eyes and then I woke up with tears all down my face.

Abu Huraira said; "...if I propagated the second [type of knowledge], then my pharynx (throat) would be cut (i.e. killed)."

Narrated Abu Huraira:

I have memorized two kinds of knowledge from Allah's Apostle . I have propagated one of them to you and if I propagated the second, then my pharynx (throat) would be cut (i.e. killed).

[sahih Al Bukhari :: Book 1 :: Volume 3 :: Hadith 121]

Hafidh Ibn Hajar al Asqalani (rahimahu Allah) said in his book "Fath al Bari", in the explanation of this hadith:

(The scholars took this type of knowledge, that he (Abu Hurairah) didn't transmit\spread, to mean the hadiths that show the names of the Amirs (leaders) of evil, their conditions and era/period.

And Abu Hurairah used to point to some of it without declaration, fearing for himself from them, like his saying: I seek refuge to Allah from the head of the sixty, and the leadership of the youth , pointing to the khilafah of Yazid bin Mu'awiyyah, because it was in the year sixty after Hijrah.

And Allah answered the duaa of Abu Hurairah, so he died a year before it...

Ibn al Munir (683A.H.) said: the Batiniyyah made this hadith as a means to making their falsehood correct, in which they believed that the shari'ah has a dhahir (apparent\outer knowledge) and batin (hidden\inner\secret knowledge), and the result of that batin is dissolution of the deen.

He said: Abu Hurairah meant by his saying: "would be cut " meaning: the people of injustice would cut his head off if they heard his criticizing\finding fault with their actions ..... , and what supports this is that the written hadiths, if they were from ahkam (rulings), he wouldn't be able to conceal it, because of what he mentioned in the first hadith of the ayah that condemns who conceals knowledge.

and other said: it could mean things related to signs of the hour, the changing of conditions, and the fierce battles at the end of time, so then the ones who are not familiar with it would reject it...)

and al **Imam Ibn Battal (449A.H.)** -rahimahu Allah- mentioned in his sharh (explanation) of this hadith in sahih al Bukhari, that the knowledge that Abu Hurairah didn't spread was related to fitan (trials).

also a similar explanation is found by **Imam adh Dhahabi** rahimhu Allah in his books *"as Siyar".*

so basically, that knowledge that was not revealed is related to things in future, and trials (fitan), it has nothing to do with rulings in shari'ah, that are guidance to mankind which every Muslim needs to know, and is not allowed for one to conceal.

Another reason why Abu Hurairah RAA kept this information to himself was that he knew that these Fitan were going to happen inevitably. Because the Prophet ASWS said so.

Abu Huraira's RAA narration of these Fitan was not going to make them not occur. It would have only resulted in his murder RAA.

His murder would have deprived the Ummah from benefiting from all the knowledge he had.

Wallahu A'lam.

http://ahlalhdeeth.com/vbe/showthread.php?t=151

Love

As Committed As Suhaila?

Written by Abdur-Rahman Hijazi.

Part 1

In one day of the days of Bani Ummayah, rahimahumullah, after the Khulafaa' ar-Raashideen, when Islaam used to be the dominant power in the whole Earth, when the Muslim country was the biggest country amongst all the others, and specifically in the city of the Prophet Sallallaahu `alaihi wa sallam, in Al-Madinah Al-Munawwarah, there was a gathering, a Muslim gathering, of some sahaba and some tabi`een, attending a wedding of two young but yet righteous Muslims. These two were Sohaila and Farrookh. Sohaila was the wife and Farrookh was the husband. In spite of the fact that they were both young, they were so righteous in such a way that they became very well known among the leaders of the muttaqeen later on. During these days, brothers and sisters, jihaad was one of the good deeds that every Muslim was targeting...every Muslim was dreaming of doing jihaad. And the Muslim army was everywhere in the earth, going towards north, towards south, towards east, towards west...everywhere they were going and doing the battles to spread the message of Allaah subhana wa ta`ala and that dream was also with that young, new husband, which was Farrookh. And he was watching the companions, the sahaba, and the tabi`een, as they were coming back and forth from the battlefield and listening to their news and how they are sacrificing their lives for the sake of Allaah subhana wa ta`ala. and how Allaah subhana wa ta`ala is granting them victories and Allaah subhana wa ta`ala is blessing them with everything.

So, it has not been 3 months after his marriage when that young man came back home at night, he saw his wife, and told her about his intention to go for jihaad, to go for fighting against the non-believers, and to spread the message of Allaah subhana wa ta`ala. Even though it was almost 3 months after marriage but that hope of having the mercy of Allaah subhana wa ta`ala by one of the greatest good deeds, which is jihaad, was more attractive to him than by being happy with his wife at home. And as it was a very difficult decision by Farrookh to decide go for jihaad even after three months for marriage, it was even almost unbelievable or impossible for the wife to hear about this. How can she accept this and they have been married for three only months? Who is going to take care of her? What is she going to with the home? With the money? Who is going to feed her? She is still young and her husband took her from her family and he is no more with her, and her family is also no more with her. However that decision was made up by that young man, Farrookh, and he was not willing to even argue about it. "And what about our life together, what about the house?", Sohaila said to him. Too many questions from her, but only one answer from him which was: "Allaah subhana wa ta`ala will take care of you". And as the Mujahid made up his mind to go for jihaad, he had no time to waste. And he started immediately to get himself prepared for the long trip to go for jihaad. He spent his nights getting himself prepared and trying to convince his beloved wife that this is a choice that he is not going to hesitate in having it, and he is doing it for the sake of Allaah subhana wa ta`ala and we have to sacrifice.

Farrookh left with Sohaila some money that she might spend for couple of months later on and as they were hoping that the whole journey would not take more than couple of months, and he also left with her whatever he saved during his life, the whole wealth that he was trying to save before the marriage and he left thirty thousand dinars with her as a trust and he asked her not to touch that, and not to even use it until he comes back to her. And in front of the door, when Sohaila was glancing her last at her husband, to her beloved husband Farrookh, she was crying, she was deeply crying and saying "O Farrookh, do not leave me alone, O Farrookh, do not leave me alone, nobody is gonna take care of me". But Farrookh did not add to his words anything but to say "istawji`kAllaah al-ladhi laa tudi`u wa daa`iuh" (?).

And Farrookh left (to) the masjid of Prophet Sallallaahu `alaihi wa sallam to pray salatul fajr and immediately after that he joined the Muslim army and they went altogether to the battle field. And they went towards the East. Sohaila, his wife, was left alone crying and crying. What could she do as she was still young? How could she survive without a husband? Her friends used to come her house to try to make it easy for her to try to make her forget about her disaster but they were always failing. And it was not more than three months later on when Sohaila discovered that she was expecting a baby. She was pregnant after her marriage with that young man, Farrookh. You can think of the situation she would be in after her husband left her alone and she feltthat she is going to have a baby and that baby is going to live as a orphan. Sohaila did not find any way to get out of her problem except by (praying) to Allaah subhana wa ta`ala and begging Him for His mercy to help her and give her way out. Days after days passed, and Sohaila delivered a baby boy. She was so very happy for that baby but yet, she didn't know how this orphan would grow up without a father.

The time period of Farrookh's absence was gone and Sohaila became restless. She used to ask the Muslims coming back from the battlefields about her husband but nobody was able to give her a specific answer. The money that Farrookh left with his wife was almost gone however she did not plan to spend anything, not even a single dinar, from the trust that he left with her. The only money that she was spending from was the money that he left for her to survive. That money was almost over and Farrookh did not come back yet. And Sohaila was very patient and she never took any money from that trust. She waited until she heard about some mujahideen coming from battlefields and so she went to them, hoping that they might know about her husband. And then when she came to them and asked them about her husband, Farrookh, one of them told her that, "I saw him with my two eyes dying in one of the battles". This news was not easy for her, for Sohaila to hear. But the Imaan, the faith that was in her heart, stopped her and protected her from doing any wrongful actions, except saying, "inna lillaah wa inna illaayhi ra ji`aooun".

Sohaila went back to her home, with that news being as a fire in her heart but she found nothing but (to ask) Allaah subhana wa ta`ala to give her a way out. And after that news, Sohaila decided to start using the trust that Farrookh left with her and to spend the entire trust in teaching her son the Islamic knowledge and getting him prepared to be one of the righteous leaders. Sohaila started to take her son in his early age to attend thillatul-dhikr where the scholars give their lectures and where the Muslims gather to do their dhikr. She also used to bring some teachers to the house to teach her son the Qur'aan and the Sunnah and she used to pay them fromthe trust that her husband left with her. The scholars that used to teach that little boy, loved him very much and they all noticed his genius and his intelligence. But it wasn't only because he was clever, it wasn't only due to his abilities, it was much more: It was his mother's hard efforts, it was his mother's prayer to Allaah subhana wa ta`ala to bless him and protect him. It was the pure and blessed sperm drop coming from the two righteous parents and it was on top of all of that the blessings and the mercy of Allaah subhana wa ta`ala on that little baby.

And as the years were passing, Sohaila was still thinking of her husband, Farrookh. She was still hoping to see him one day. She used to describe him to her son with all good characteristics and manners. She used to make his identity as a model for him, for her son to follow. She used to make his picture as bright as she could before her son. And you can always compare that to our situation now. Inna lillaahi wa inna ilayhi raaji`aoon...

At night, after thirty years, and at the borders of China, very far away from Madina Al-Munawwarah, a group of mujahideen were sleeping after Allaah subhana wa ta`ala had granted them victory. They were all thankful and they were happy for that and they slept for the whole entire night, except for an old man in his fifties of his age. That old man was thinking of his wife when he left her three months after marriage. While everyone was sleeping, that old man was saying, "What happened to Sohaila? How is she doing? What happened to the trust?" Yes, that was Farrookh, Sohaila's husband. He did not pass away as Sohaila was wrongly informed. Now, after the thirty years since Farrookh left his wife, these thirty years were enough to make him think of returning back to his wife, to the city of Prophet Muhammad sallallaahu `alaihi wa sallam. But it would be very risky now for him to go back. What if he doesn't find his wife? What if he returns to find his wife but that wife of his is married to another person? What if he doesn't find his trust? What and what and what? Lots of questions occupied his mind. But finally he made his decision to go back to Madina Al-Munawwarah and to see his wife, at least once before Allaah subhana wa ta`ala would take either of their souls. He got permission from the mujahideen leader and he left the battle going towards Madinah Al-Munawwarah. You know how long it

would take them in these days to go from like the borders of China to Madinah Al-Munawwarah and the only means of transportation they used to have were camels and horses. So it was a very long journey. However, the extent and the intensity of the yearning he had for his beloved wife was an immense encouragement for him to travel as fast as possible. And as he was getting closer and closer to Madina Al-Munawwarah, his worries were increasing more and more. What type of situation he would find his wife in?

Finally after (months) of that long trip, he reached to the borders of Al Madina Al-Munawwarah, where he had left his wife more than thirty years ago. Although these minutes were like a matter of life or death for him, he did not forget the sunnah of the Prophet Muhammad sallallaahu `alaihi wa sallam, and you know that one of the sunnah, is that when you return to your home after a journey, back to your city, that you start with the masjid first. You go to the masjid, pray two raka`s and then you go back to your home. That was one of the sunnahs of the Prophet Sallallaahu `alaihi wa sallam and the hadith was reported in al-Bukhari. So he did not forget that sunnah even though he was so excited to know about his wife and what had happened to her. So he went immediately to the mosque of Prophet Sallallaahu `alaihi wa sallam - masjid Nabi sallallaahu alaihi wa sallam, where he prayed two raka`s and then he waited for Salaatul-`Asr to start. And then after he prayed Salaatul-`Asr, Farrookh wasn't able to wait any more. He was very eager to know about his wife and what happened to her. However, by the time the Salaat was over, he saw hundreds and thousands of people making circles out of circles and all surrounding one person, one great scholar that he did not know about. That scholar didn't look that old. Farrookh was very surprised at such a sight, because he had not witnessed such a spectacle before, when he was last in Madinah. He was trying his best to know or to guess who was that person, who was giving that lecture in front of thousands of people in the masjid of Prophet Sallallaahu `alaihi wa sallam. He failed to recognise that person but he was amazed by his knowledge and by his efficacy, by his manner and the way he deals with his students.

Do you know brothers and sisters, that among the students of that scholar was Imam Malik ibn Anas, one of the leaders of the four schools of thought. Not only Imam Malik, beside Imam Malik was Imam Sufyan At-Thawri and Imam Layth ibn Sa`ad and many more great scholars. After the lecture was over, Farrookh asked his neighbour, the one who was sitting just behind him, "Who is this? Who is this lecturer? Who is this scholar? Who is this Shaykh?" His neighbour started to laugh at him, "Come on! Don't you know that Shaykh? You don't know this great scholar?" He said, "No, I am a foreigner and I have just come to Madinah Al-Munawwarah." So the neighbor started to describe and to tell him about this Shaykh and that this Shaykh is the highest reference in Madina Al-Munawwarah and he is from one (of) the top seven scholars in Madina Al-Munawwarah, as you know they are called, "al `ulema al-Madina saba`". Farrookh asked, "What is his name?" The neighbour said, "His name is Rabi`ah ibn 'Abdur-Rahmaan". Farrookh didn't know him. And he wasn't even able to get a good look at him as he was very far from him and as the place was overcrowded with people.

So as soon as he had done with this, he went away. He went out of the mosque to his old house. Before getting to the door, Farrookh saw a very well dressed and a nice looking Shaykh trying to get into his house, into Farrookh's house. Farrookh was unable to control himself. How can he see a man coming or entering his house without his permission? And to the best of Farrookh's knowledge, his wife, Sohaila was still there in the home. So how can this man enter his home and he looks like a Shaykh? So Farrookh did not control himself and he jumped on that person, trying to beat him and even trying to kill him, saying, "Who are you? What are you doing at my house? And who allowed you to enter my house?" But the Shaykh was strong enough to defend himself and he was asking Farrookh the same questions. And as they were fighting against each other, people started to gather. And among the people, Imam Malik ibn Anas came and when he saw the situation, he didn't know who Farrookh was, so he asked Farrookh to leave the area, saying "You have no place here, because this house belongs to that person - it doesn't belong to you."

When Farrookh saw that all the people were saying that this home is belonging to that shaykh and not to you, meaning Farrookh, he shouted in his loudest voice, "I am Farrookh! I am the owner of that house!" It wasn't even a minute when a lady. an old lady came out of the house and said to all the people, "Yes, this is Farrookh, this is my husband". And then she looked at Farrookh and said, "This is your son, O Farrookh, leave him alone". So the people did not control themselves and they all started crying and they left them alone respectfully. So Farrookh and his wife entered the house and their son left them alone and went away.

Do you know the first statement that Sohaila said to her husband? After the long separation, she said, "O Farrookh, I am very sorry, I am not nice any more, I am not beautiful anymore, I am not the way you used to see me thirty years ago, I am very sorry. That's what happened because of the years. My hair turned white and my skin is no longer nice the way you used to see me". But Farrookh said, "O my wife, I don't care about these things. Your beauty is in your heart. Your beauty is in your honesty. Your beauty is in your character and your manners. I don't mind about this." Then he said to her that: "I swear you are the most beautiful lady for me." These two couples began discussion after discussion for hours and hours. And they did not stop until he asked her about the trust he left with her. She said, "O Farrookh, didn't you go to the masjid? To the masjid of Prophet Muhammad Sallallaahu `alahi wa sallam?" Farrookh said, "Yes I did". She said, "So what did u see there?" So he said, "I saw an amazing scholar whose his name is Rabi`ah ibn 'Abdur-Rahmaan I believe. I would never forget that scholar in my life." So Sohaila asked him, "Would you like to be like Rabi`ah ibn 'Abdur-Rahmaan in spite of losing all your wealth?" Farrookh said, "Yes I would, I do like to be like that person even if that would lead to losing all the wealth that I used to have." So Sohaila said, "Would you like to spend your entire wealth to have your son like Rabi`ah ibn 'Abdur-Rahmaan?" And then he said, "Yes, that would be even better." So Sohaila said to him, "Rabi`ah ibn 'Abdur-Rahmaan, that scholar, is your son, is the one whom you were fighting with, whom you were fighting against in front of the door." So when Farrookh knew about this, he went alone, crazy, looking for his son, looking where he went and saying, " Rabi`ah ibn 'Abdur-Rahmaan is my son, I cannot believe it! I cannot believe it!"

Part 2

Brothers and sisters, think about this story. That story was reported in more that one history book. It is a real story that happened during the days of Bani Umayyah. When you think about this person, Farrookh, who left his wife during their best days, during the first three months of their marriage, going for jihaad and he knows for a fact that jihaad means that he might be killed. That person, when you evaluate his Imaan, that he was wiling to get rid of every worthy thing, every nice thing that he might think about and go, sacrificing his neck for the sake of Allaah subhana wa ta`ala, where does that put us? Where does that put us? When you think about that lady, Sohaila radhiallaahu `anha, when you think about Sohaila, that lady, she was young when her husband left her alone. And he left with thirty thousand dinar, and thirty thousand dinar is a great amount of moneye. It means something that you might consider equivalent now to millions and millions of dollars, because in those days, thirty thousand dinars, nobody dreamt of having so much. And that lady, she was in her twenties, yet she did not make use of that money for her pleasure, for her to be nice looking in front of her friends. For her to at least be happy in her life or take what was necessary from that money to be happy in life. No, she just spent that money for the sake of her son and she was working her best to get other money to spend for her basic provisions, her food and drink. Now Rasool sallallaahu `alaihi wa sallam said in the hadith, the best among the wives are those whom when the husband looks at, he feels very happy. And when he orders them, they would obey with no hesitation. And when the husband leaves them then they would protect his wealth and they would save their bodies from any other people and they would not disobey him by any means. Think about that hadith and compare Sohaila to it, and see where you want to put Sohaila in relation to it. And then think about yourself and where would you put yourself in relation to it. Sohaila spent more than thirty thousand dinar just to get her son educated and that was the whole wealth of her husband and when her husband came back and he saw his son, he said, "Yes, I am very willing to pay the whole of what I left with you just to get my son to be like that Rabi`ah ibn 'Abdur-Rahmaan", before he knew it was him.

So where does that put us, brothers and sisters? How much are we really willing to pay in order to get our children Islamically educated? How much are we really willing to even educate ourselves about Islaam? These people, brothers and sisters used to travel, used to leave their jobs, used to spend their whole wealth just to come closer and closer to Allaah subhana wa ta`ala.

And another thing that you might think of, brothers and sisters, is that this lady, Sohaila was caring about her son that much and compare the circumstances she used to live in with our present circumstances today. In those times, most of the Muslims were practising Islaam, if not all. In their time, the government used to practice the religion and used to rule by Islaam. And today we have no such a country and we have no such environment. We live in a very bad area. We live in Daar ul Kufr. We live in an area where we are surrounded

by Shayaateen so how would we compare the duties towards our children compared to the duties that these people in those days used to have towards their children? And Sohaila spent that much money and she was devoted to her son day and night. She was spending whole days and nights praying to Allaah subhana wa ta`ala, trying to educate her son, trying to think about ways that will lead her son to be one of the righteous leaders in the future. Now how great, do you think, an effort would be needed in the present day? How much compared to that effort and we have these bad circumstances. And I would always like to give examples from our life nowadays. Because I feel that when we read about history, when were read about the Sahaba and Taabi`een and these Salaf as-Saalih, we think that these people were like dreams, that they are fictional, that we cannot have the same stories and find similar examples in our time. But let me tell you about two stories that happened not too long ago.

One of them was in Chechnya. Maybe some of you heard about it. It was a Saudi brother, who was fighting, making jihaad in Chechnya. He left his son in Saudi Arabia and that son was 2 years old. Alhamdulillaah Allaah subhana wa ta`ala has blessed him with a very righteous wife, such that she was, towards her son, like Sohaila was towards Rabi`ah ibn 'Abdur-Rahmaan. After five years of absence, that Saudi brother went to Chechnya, and did not return for five years. His wife sent him a letter just to let him know that they are all feeling well and not to worry about us, just continue in your jihaad. And one of the statements, that was in the letters was about his and her son, Muhammad. Muhammad was seven years old at that time. And SubhanAllaah, that lady used to give Muhammad one riyal everyday so that when he goes to the school, he would buy a sandwiches or something. That little boy, because he heard from his mother about his father, he heard how good, how great his father is, and he was educated that way. He came one day to his mother and he asked her to look at a box that he used to have. And he said to her, "Look at this, my Mum". What was that? It was more than a hundred riyal. She said, "O my son, where did you get that from?" He said: "I got that from the Riyal you used to give me every day." The mother was very surprised, "Weren't you using that to pay for your sandwich, for your candies and stuff?" He said: "No, I was saving this in order to buy a ticket and go with my father to do jihaad." That was the little boy and that was a couple years ago.

Another story happened in Syria, Brothers and Sisters. You know in Syria, in one week 40 000 people were killed in Hama, that was in 1982 almost, or the early '80's. Lots of people were arrested, as happened to a family that I know personally. The name of the family is Az -Za`tar, and they are from a village very close to Damascus. Now that son, he was like a very righteous Muslim alhamdulilaah. He was one of the brothers who used to memorize the Qur'aan and used to go to the masjid very often and used not to miss any lecture and any good deed that you know others can do. And one day, the Intelligence came to the city or to the village and they arrested lots of these brothers and he was amongst them. But that brother, from Az-Za`tar, he was in the masjid at that time he was arrested. He was in the masjid reading the Qur'aan. Allaah subhana wa ta`ala has blessed him with a wife, a very righteous wife, just like the other wife, just like Sohaila. When he was arrested, it was only six months after he had got his first baby boy. He called him, `Abdullah. Now when that brother got arrested, nobody knew about him. So people started to say that maybe he died or Allaahu`alam what happened to him. But then, after twelve years, they released him, and they put him in a place in Syria, in Damascus called, Sahatal Marjah. They dropped him in that place, and his eyes were so bloody that he couldn't even see his surroundings. They left him like a dog or even worse. So what happened, SubhanAllaah, one taxi driver was passing by and he saw that man and he felt a lot of mercy and sympathy for him and he said, "Let me give you a ride, where do you live?" He said, "I want to go to such a village, it's called At-Til". So he took him to At-Til and he refused to get any money. Even if he were to ask for any money, he didn't have anything. And now that brother, wallaah you will be amazed brothers, he remembered the same sunnah that Farrookh remembered when he came back from the battlefield. He did not go immediately to his home, he started by going to the masjid of that city or of that village. He went to the masjid where he was arrested and he prayed two raka`. And after he prayed two raka`s, he was just looking around him when he saw a couple of children reading the Qur'aan as they were having halaqah. He was just watching them and seeing how nice they were. And after the halaqa was over, he saw one of them that (he) really liked in particular. He saw that he looks very bright and very intelligent and so on. So he (said), "O boy come here, what is your name?" He said,"My name is Abdullah Az-Za`tar." He didn't' believe him. He said,"Who is your father?" He said: "I don't know my father. My mum told me that my father went away in struggle and that he is coming back. But he never appeared after that."

Brothers and sisters, this really took place, a few years ago and he found him in the same mosque he was arrested at and he found him doing the same thing he was doing when he was arrested - reading the Qur'aan, trying to memorize the Qur'aan. What was the reason for that? It was the mother. It was the mother who brought the children up and educated them in the right way.

Was there not amongst you even a single merciful man?!

(Written By Abu Esa Nimatullah)

> On the authority of ibn ‘Abbās that the Prophet (sallallāhu ‘alayhi wa sallam) dispatched a military unit. Upon gathering the booty they found a man who said, “I’m not from them! I fell in love with a woman and followed her here! Allow me to at least look at her then you can do with me as you wish.”
>
> The woman, tall and ebony-skinned, came forward and he said to her, “Submit to me O Hubaysh, before life comes to an end.
>
> Have you not seen how I found you and followed you
> To Halyah, through tight mountainous ravines?
>
> Is it not the right of the lover to yearn
> After suffering the entire night in pursuit and heat of the noon?”
> She said, “Yes! May I be sacrificed for you!”
>
> Then they took the man and killed him. The woman fell on his body, gasped once or twice, then died.
>
> When the unit returned to the Messenger of Allah (sallallāhu ‘alayhi wa sallam) and informed him of what had happened, he said, “Was there not amongst you even a single merciful man?!”
>
> This narration, collected by Imām al-Nasā’i as well as al-Tabarāni and al-Haythami has a fair chain (as opined by ibn Hajr in al-Fath), although there is a dispute about its strength amongst the Muhaddithīn.

Points of Benefit:

A powerful and sad hadith, it contains many benefits for the interested reader. Before that, some explanation to the hadith itself:

A sarīya is a military unit that would be sent out by the leader either to spread the message of Islam or in more acute battle scenarios. This unit had come across a rebellious group of Arabs who refused to accept the rule of law and hence they were taken as prisoners, except that the man in this narration wasn’t part of the original group of rebels – explaining as he does that he had fallen in love with a woman and followed her here – but yet was killed along with the other criminals despite his protests.

The place in which this occurred was called al-Halyah (also said to be al-Halbah in some narrations). Halyah was though to be from the plains of Yemen yet it is more likely to be within Arabia itself, near a place called Tihama. This is supported by other ahādith which mention this incident with slight differences (see no.10356 of al-Majma’ al-Zawā’id, also no. 8787 of Sunan al-Kubrā of al-Nasā’i).

The name of this lady was Hubayshah but he referred to her with a term of endearment by shortening her name to “Hubaysh”, something done similarly by the Prophet (sallallāhu ‘alayhi wa sallam) when he would affectionately call Ā‘ishah simply “Ā‘ish” as narrated by Imam al-Bukhāri in his Sahīh.

The man was infatuated with this woman, forgetting even death for a moment just to look at her one more time and even asked her to allow him this with his statement ‘submit yourself’ i.e. don’t begrudge me this last

moment. Other scholars mentioned that it might mean ‘accept Islam’ or even ‘give me peace’ but the first position seems to fit the context and Allah knows best.

The woman’s response ‘fadaytuka’ is a well known expression of love and sacrifice amongst the Arabs, being an extreme sign of love and commitment. Indeed, the companions would often come and express their loyalty to the Prophet (sallallāhu ‘alayhi wa sallam) with the same term.

The beauty of this narration is that it shows some of the excellence of the Arabs in their poetry, their concern for love and romance, and the overriding principle of ease and gentleness in Islam despite its strict disciplinary and penal code in times of necessity.

So, from the many lessons, points of law and indeed benefits of this narration as mentioned by our teachers:

1. The intrinsic gentle nature of the Prophet (sallallāhu ‘alayhi wa sallam)
2. Pardoning precedes Punishment
3. The power of love and its consequences, to the extent that it can make a man forget death
4. Love (and its consequent sadness) can kill as seen with the woman
5. A lesson to be learnt for those attempting to give fatwa for a death sentence – it is an unenviable responsibility despite its importance

6. The virtue of mercy to the creation, even if they differ with you
7. The concern of the leader for giving all people the possibility of hearing about Islam, and hence his emphasis on da’wah
8. The strength of Islam today has been based on retaining the best attributes of those who were not Muslim, particularly culture – this is seen more clearly in the other narrations as well.
9. That the leaders should always be fully appraised by those under his command so that he can either confirm their actions or correct them.

10. Both men and women of that time were equal in their knowledge of Arabic language and culture
11. It is permissible to look at a non-Mahram woman if there is a need; how else were the Sahābah able to describe her skin so accurately?
12. The intrinsic disadvantages of keeping continual company of such disbelievers. The man wasn’t even from this group yet he was taken because he was with them.
13. The harshness of the Sahābah, radhy-Allahu ‘anhum, on kufr and the aggressive disbelievers
14. There is no need for expiation/blood money if the Mujāhidīn make an honest mistake after their best efforts of ijtihād. There is discussion on this point.

15. The permissibility of killing a rebellious captive
16. Punishment is not immediate; a delay for requests or other reasons is allowed
17. Female captives are usually retained, to be freed or married as per the orders of the leader
18. The execution of aggressive prisoners was by the sword and by the striking of the neck
19. The Prophet (sallallāhu ‘alayhi wa sallam) would often reprimand his Companions, and as here, with severity
20. The Sahābah are not ma‘sūm (protected from making mistakes and sinning)

And Allah ‘azza wa jall knows best.

"{...for the believers, he is full of pity, kind, and merciful."} [at-Tawbah 9:128]

{***" Verily, there has come to you a Messenger from amongst yourselves. It grieves him that you should experience any injury or difficulty. He is anxious over you; for the believers, he is full of pity, kind, and merciful."***} [*at-Tawbah*; 128]

'A'ishah narrated:

"Once, when I saw the Prophet in a good mood, I said to him: "O Messenger of Allah! Supplicate to Allah for me!"

So, he said: **"O Allah! Forgive 'A'ishah her past and future sins, what she has hidden, as well as what she has made apparent."**

So, I began smiling, to the point that my head fell into my lap out of joy.

The Messenger of Allah said to me: **"Does my supplication make you happy?"**

I replied: "And how can your supplication not make me happy?"

He then said: **"By Allah, it is the supplication that I make for my *Ummah* in every prayer."**"

[Reported in *'Sahih Mawarid adh-Dhaman'* (# 1875), and it is in *'as-Silsilah as-Sahihah'* (# 2254)]

"..I came to complain to you about my wife, I am the most lowly and disliked of things to her."

Reference: Tahdheeb al Kamaal by Al Hafidh al Mizzee

Al Hafidh al Mizzi states in Tahdeeb al Kamaal: 11/194:

Yahya ibn Yayha an Naysaboori said:

I was with Sufyan ibn 'Uyaynah when a man approached him and said:

"O Abu Muhammad, I came to complain to you about my wife, I am the most lowly and disliked of things to her."

Sufyan remained silent for a while then said: "It may be that you were only interested in her to increase yourself in honor."

The man said: "Yes, O Abu Muhammad."

Sufyan said: "Whoever seeks honor [by marrying a woman] will be tested with lowliness, and whoever seeks wealth [by marrying a woman] will be tested with poverty, but **whoever looks for righteousness [in a woman], then Allah would combine both honor and wealth with righteousness for him in her."**

He then told him a story, he said:

"We were four brothers; Muhammad, 'Imran, Ibraheem and me. Muhammad was the oldest, 'Imran was the youngest and I was in between.

When Muhammad wanted to get married, he was **interested in lineage**, so he married a woman of better lineage than him, so **Allah tested him with lowliness.**

'Imran was **interested in wealth**, so he married a woman who was wealthier than him, so **Allah tested him with poverty**. They took his wealth and didn't give him anything.

So I pondered over their affair. Ma'mar ibn Rashid traveled to us so I spoke to him about the affair and told him of their story. He reminded me of the Ahadeeth that 'A-isha and Yahya ibn Ja'dah narrated.

As for Ja'dah's Hadeeth; the Prophet - صلى الله عليه وسلم - said:
"A woman is married for four reasons: righteousness, lineage, wealth and beauty. Marry the one with righteousness and you will be successful."

'A-isha's Hadeeth is as follows; the Prophet - صلى الله عليه وسلم – said:
"The woman with the greatest blessing is the one with the least Mahr [dowry]"

So **I chose righteousness and a small dowry**, following the Sunnah of the Messenger - صلى الله عليه وسلم – **so Allah combined honor, wealth and righteousness for me [in my wife]."**

http://subulassalaam.com/articles/article.cfm?article_id=125

Be Easy with The Lovers!

On the authority of al-Asmaʿī, that he said, "I was once walking in the village when I came across a stone. Someone had written on it:

أيا معشر العشاق بالله خبروا **** إذا حل عشق بالفتى كيف يصنع
O lovers! By Allah, tell me!
If a young man is overcome by love, what should he do?

So I wrote underneath it:

يداوي هواه ثم يكتم سره **** ويخشع في كل الأمور ويخضع
Let him treat his desire, then conceal his secret
And humble himself in every matter and submit (before his Lord)

I returned the next day and I found written underneath it:

فكيف يداوي والهوى قاتل الفتى **** وفي كل يوم قلبه يتقطع
But how can it be treated when that desire fights the man
And every day his heart is torn to pieces?!

So I wrote underneath it:

إذا لم يجد صبراً لكتمان سره **** فليس له شيء سوى الموت أنفع
If he is unable to be patient with concealing his secret
Then there is nothing for him except death that will benefit!

I then returned on the third day to find a young man lying dead at the stone. I said, 'Lā hawla wa lā quwwata illā billāhil-'Alī'l-'Adhīm!' and found that he had written before his death:

سمعنا , أطعنا , ثم متنا فبلغوا **** سلامي إلى من كان للوصل يمنع
We have heard and we have obeyed; now we have died so tell everyone
My salām to the one who prevented me from attaining her.

(Narrated by al-Abshīhī in al-Mustatrif, 1/410)

So dear brothers and sisters, next time we give advice to such people, just remember you're dealing with hearts full of love not vessels full of stone.

So she said to her father; "Say Ameen three times.."

One of the Ulema from Riyadh narrated to us saying:

We went to one of the doors of the hospitals and we found a man with his daughter and she was in her illness, and her age was 40 years old and had not married. Every man who came for her, her father rejected him.

He (the shaykh) said: he was from the greediest people, a person of the Dunya however his Dunya did not benefit him. He had many offices, real-estate and cars and clinics, however he was known between the people that if his daughter were to be married, he cannot marry her except with hundreds of thousands, so all of the young men who came to her rejected marrying her, because those who came for her were poor youth. And most of the conditions of the people did not allow them to pay the high mahr. So every righteous man who came he was asked about his employment and his cars and his salary and if he informed him that he did not have that then he was left, until she reached 40 years of age. Then she suffered an acute illness and was admitted to the hospital and when the time for her death came, and it is a time for meeting the One, the Only One who Judges between the parties, and there is no Judge Except Him, and the One who does Justice between the Oppressed and the Oppressor, then when the death came to meet her, she said:

O Father, come close!

So he came closer to her.

She said: Say Aameen.

So he said: Aameen.

So she said: Say Aameen.

So he said: Aameen.

-By Allah, this was narrated to us by a Shaykh from the Mashayikh who witnessed this-

So she said: *Say Aameen three times,*

Then she said: May Allah prohibit for you Jannah as you have prohibited for me the delicacy of marriage

40 years she stayed in the house of her father, why wait?

Source:
- *Mawqi' al-Imam al Aajurry li Tulabul 'Ilm*

"..I felt jealous, so I killed her.."

A man came to Ibn Abbas (radhiy Allahu anhu) and said, "I asked for a women's hand in marriage, and she refused me. Someone else asked for her hand and she accepted and married him. I felt jealous so I killed her. Will my repentance be accepted?"

Ibn Abbas (radhiy Allahu anhu) asked, "Is your mother still alive?"

He said, "No."

So Ibn Abbas (ra) told him, "Repent to Allah and do your best to draw close to Him."

Then Ataa' ibn Yasaar (ra) who over heard their conversation asked, "Why did you ask him if his mother was still alive?"

Ibn Abbas (radhiy Allahu anhu) said, "**Because I know of no other deed that brings people closer to Allah than kind treatment and respect towards one's mother.**"

[Bukhari, Al-Adab al-Mufrad, 1/45 baab birr al-umm [kindness to the mother].]

"I will not marry you until you become a Christian"

It is related that a group of people were once seated in the company of Al-Hasan Al-Basri, when some men passed by, dragging along with them a body of a dead man. When Al-Hasan saw the dead man, a glint of instant recognition could be discerned in his eyes, and he fell unconscious from the shock of some memory that had just been rekindled.

When he regained consciousness, his companions asked him what was wrong with him.

He said; This man – referring to the dead man being dragged along on the ground – used to be one of the best worshippers and one of the most renowned ascetics in the world (renouncing all the temporary pleasures of this world because he was so busy and devoted to worship).

One day he left his home, intending to go to the masjid to pray; but on the way, he saw a beautiful young Christian women, who became an immediate temptation to him.

When he proposed to her, she refused, saying, "I will not marry you until you become an adherent of my religion. [Christianity]"

He went on his way, but as time went on, he yearned for her continued to increase. He then succumbed to her wish and exited from the fold of Islaam – the religion of pure, unadulterated Monotheism.

After he became a Christian and some time passed, the woman came out to him from behind the curtain and said, "You are a man who is bereft of goodness. You have forsaken your religion, which was important to you for your entire life, simply for the sake of a lust that is of no value. Indeed, I too am forsaking my religion, but not for the same reason. I am doing so in order to achieve a blissful existence that never comes to an end, an eternal existence under the care of the One, the As-Samad (i.e., Allaah; The Self-Sufficient Master, Whom all creature need, He neither eats nor drinks)."

She then recited the entire Chapter of Al-Ikhlaas: ***"Say (O Muhammad (saw)): "He is Allah, (the) One. Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten; And there is none co-equal or comparable unto Him."*** [Qur'aan 112:1-4]

When the people had heard about what she had said, they approached her and asked, "All along, you had this Chapter memorized?"

"No," she answered. "By Allaah, I had never known it before. But after this man continued to insist upon having me, I saw a dream; I saw Hellfire, and my place in it was shown to me. I became terrified and panic-stricken. Maalik – the gatekeeper of the Hellfire – said to me, 'Do not be afraid or sad, for Allaah has ransomed (i.e., saved) you with this man (i.e., he will take the place in Hellfire that you would have taken had not Allaah saved you).' He then took me by the hand and admitted me into Paradise. Seeing a line written inside of it, I read it; among what was written were these Words:

"Allaah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al-Lauh Al-Mahfooz)". [Qur'aan 13"39] He then recited Soorah Ikhlaas to me, and I began to repeat it. Then I woke up and had it (Soorah Ikhlaas) memorized."

Al-Hasan then said, “The woman then embraced Islaam, and the man – whose corpse you just saw being dragged away – was killed for having apostatized. And I ask Allaah to make us firm and steadfast upon guidance and to grant us safety and success.“ [*Taken from "Glimpses From The Lives Of Righteous People", Pp. 53-55, Darussalam publishing*]

"My mahr is an obligation upon her!"

Excellent display of Gheerah - Protective jealousy

During the third Islamic Century (Hijri), the Qaadi [Judge] of Rayy and Ahwaaz, Musa bin Ishaaq, sat to adjudicate people's disputes.

Among the litigants was a woman who claimed five hundred dinars mahr [dowry] from her husband.

The husband denied the claim.

The qaadi said to the husband, *"Bring your witnesses."*

The husband said, *"I have brought them."*

The qaadi said to one of the witnesses, "Look at the wife so you may point her out during testimony."

The witness stood up and said to the woman, "Stand."

Upon this, the husband said, "What do you want from her?"

The husband was told, "It is necessary that the witness sees your wife unveiled so that he may know that it is your wife."

The husband detested his wife unveiling her face for the witnesses in public. He said out loud, "I make the qaadi my witness that this mahr of my wife is an obligation on me, and she must not unveil her face!"

When the wife heard this, she thought it was wonderful that her husband disapproved of her unveiling her face before the witnesses, and was protecting her from the sight of people.

She too said aloud at the qaadi, "I make you a witness that I have granted my mahr to him, and have absolved [forgiven] him in this dunya and the aakhirah!"

The qaadi said to those around him, "Record this as a moral standard."

- Taken from *Tarbiyat Al-Awlaaad Fil Islaam*

..A beautiful bedouin woman entered…

Name: 'Ata' bin Yasar
Kunyah: Abu Muhammad
Status: Successor (*Tabi'i*)
Location: Madinah

'Abdur-Rahman bin Zayd bin Aslam narrated:

"'Ata' and Sulayman (his brother) bin Yasar went to run an errand outside Madinah along with some companions of theirs. When they reached the outskirts of the city, they stopped at a house to rest. Sulayman and his companions went to see to some of their needs, and 'Ata' stayed in the house alone, praying. Suddenly, a beautiful bedouin woman entered upon him, so when 'Ata' saw her, he assumed that she needed something from him, so he sped up his prayer a little and then asked her:

"Is there something you need?"

She answered: "Yes."

He said: "And what is that?"

She replied: "Come and have your share of me, for I am filled with desire and I am without a spouse."

So, he said to her: "Get away from me, and do not cause me to burn in the Fire along with you!"

She then continued to intice 'Ata' until he started weeping and repeating: "Woe be to you! Get away from me!" and his weeping intensified until the woman herself saw his weeping and the grief that was inside of him, so she herself began to weep because of his weeping. While they were both sitting and weeping, his brother Sulayman returned from seeing to his needs, and when he saw his brother 'Ata' weeping and the woman on the other side of the house weeping, he himself began to weep as a result of their weeping without asking them about anything. When the weeping intensified and grew louder, the woman got up and left the house.

Their companions, who were standing outside of the house, then got up and came in, and Sulayman remained after that without ever asking his brother about the woman out of respect for him, as he (Sulayman) was younger the younger of the two.

They then proceeded to Egypt to see to their errand, and they remained there as long as Allah Willed. One night, 'Ata' was sleeping and woke up crying, so Sulayman said to him: "Why are you crying, brother?" So, 'Ata's weeping intensified, and he said: "Because of a dream that I had tonight." Sulayman asked him: "And what was it?"

'Ata' said: "Do not inform anyone of it as long as I am alive! I saw Prophet Yusuf (peace be upon him) in my dream, so I went to look at him along with others who were looking at him. So, when I saw his beauty, I wept. He then looked at me out of all the people and said: "Why are you weeping?" I replied: "May my father and

mother be ransomed for you, O Prophet of Allah! I remembered the wife of al-'Aziz and how you were tested with her, and what you experienced of imprisonment and separation from Ya'qub; I remembered all of this and wept and was amazed by it all." So, he (Yusuf) said: "Will you not then be even more amazed by the one who was with the beautiful bedouin woman on the outskirts of the city but rejected her?" I realized to whom he was referring, so I wept and woke up weeping."

At that point, Sulayman asked: "My brother, and what was the situation with this woman?" So, 'Ata' told him the story, and Sulayman did not tell anyone about it until 'Ata' had died, where he informed a woman of their family who later said: "And this story did not spread in Madinah except after the death of Sulayman bin Yasar."

Ibn 'Abiz-Zinad narrated:

"'Ata' bin Yasar used to fast every other day."

'Ata' heard and narrated *hadith* from Ubayy bin Ka'b, Ibn Mas'ud, Abu Ayyub al-Ansari, and many other Companions of the Prophet.

He died in the year 103 (some say 94) after the *Hijrah.*

“it might be that in the Paradise we will complete it..”

Abu 'Abdullah Muhammad bin Shuja' narrated:

"I was in Egypt during my travels there, and I had a strong desire for a woman. I mentioned this to some of my brothers, so they said to me: "There is a devout woman who has a daughter that is just like her and is beautiful, and she has reached puberty." So, I found her, became engaged to her, and eventually married her.

When I entered upon her (so that I would sleep with her), I found her facing the *Qiblah* in prayer, so I became shy and embarrassed that she was a young girl such as herself at her age praying and I was not praying, so I also faced the *Qiblah* and prayed as much as I was destined to pray, until I was overtaken by sleep and fell asleep in my place of prayer. She also eventually fell asleep in her place of prayer.

The next day, the same thing happened. When it became too much, I said to her: "Will you not come to bed?" She replied: "I am in the service of my Lord who has a right which I will not prevent him from." **[*]** So, I became shy from her words and continued like this for a month.

Then, it came time for me to leave, so I said to her: "O woman!" She replied: "At your service!" I said: "I wish to leave this place now." She replied: "It was a mercy to have known you."

When I got up to the door, she got up and said: "My master, there was a contract between us in this life that we did not complete (the marriage), but it might be that in the Paradise we will complete it, if Allah Wills." So, I said to her: "Maybe." So, she said to me: "I bid you farewell with the protection of Allah, and He is the best of protectors." So, I bid her farewell and left.

I then returned to Egypt a few years later and asked about her. I was told that she was even better and more exerting in her worship than she was when I had left her."

[*] Islamically, what she did is not correct, as a woman is obliged to answer her husband's call to the bed at all times. However, the point here is to reflect on her level of devoutness and dedication to the worship of Allah.

"Those who disbelieve will wish that they were Muslims..." (Qur'an al Hijr 15: 2-3)

Ibn Kathir narrated, on the authority of Ibn al-Jawzi:

> "There was an unfortunate man from the *Mujahidin* who were fighting in the lands of the Romans. So, when the Muslims were in one of their expeditions and surrounding a land of the lands of the Romans, he looked to a woman of the Romans who was sitting in a fortress therein, and he became attracted to her and sent her a message asking how he could reach her. She replied: *"As soon as you conquer this area, then come up to the fortress and you can have me,"* so, as soon as the area was conquered by the Muslims, he did this.
>
> From that point on, there was not a single skirmish that the Muslims would be engaged in except that he would be up in the fortress with her. This caused the Muslims great sadness and distress, and it became very hard on them to deal with this reality. After a while, they went up to the fortress where he was staying with this woman and said to him: *"What happened to all the Qur'an you knew? What happened to your knowledge? What happened to your fasting? What happened to your Jihad? What happened to your prayer?"*
>
> So, he replied to them: "Know that I have forgotten all of the Qur'an I used to know except for these verses: {***"Those who disbelieve will wish that they were Muslims. Leave them to eat and enjoy, and let them be preoccupied with false hope. They will come to know!"***} [*al-Hijr [15]*; 2-3] and I now have wealth and children with them.""

[*'al-Bidayah wan-Nihayah'*; 11/68]

Al-Miski (The One Who Exuded A Good Smell)

It is reported that Abu Bakr Al-Miski was once asked,

“We always find a good odor emanating from you- why or how?

He answered, “By Allah, for years now I have not used any perfume, but the reason for the good smell has to do with an ordeal that I passed through;

A woman once tricked me into entering her home. Then she closed (and locked) the door behind her, after which she began to seduce me. I became utterly bewildered as to what I should do, for I had no options before me. I said to her, ***‘I need to go and purify myself.’***

She ordered her servant to take me to the bathroom, and when I entered it, I took feaces in my hand and wiped it all over my body. Then I returned to her in that state.

Shocked to see me like that, the woman ordered that I be removed from her home. I left and immediately took a shower. That very night I saw a dream; in it, it was said to me, ‘***You have done that which no one else has ever done. I will make your smell good and pure in this world and in the Hereafter.’***

When I woke up, the smell of perfume was emanating from my body, and it has continued to emanate from my body until this very moment.”

Al-Muwa’iza Wal-Majaliss, pg. 224

Glimpses of the Lives of Righteous People"
(compiled) by Majdi Muhammad Ash-Shahawi

http://forums.almaghrib.org/showthread.php?t=20756&page=1

‘Aatikah bint Zayd al 'Adaweeyah

Author: Number of Scholars

Topic: Companions

Reference: see footnotes - more about reference **here...**

Full Name: ‘Aatikah bint Zayd ibn ‘Amr ibn Nufayl al Qurasheeyah al ‘Adaweeyah.

Mothers Name: Umm Kareez bint ‘Abdullaah ibn ‘Ammaar ibn Maalik al Hadrameeyyah.

She is ‘Umar ibn al Khataab’s cousin and Zayd ibn Yazeed’s sister.

She was amongst those who migrated to Madeenah.

She was extremely beautiful. ‘Abdullaah ibn Abu Bakr as Sideeq married her, he loved her so much that she overwhelmed him, he was occupied with her to the point that he did not participate in any of the battles, so his father ordered him to divorce her saying: ‘She has occupied you from the battles so divorce her.

So ‘Abdullaah said:

يقولون : طلقها وخيم مكانها ... مقيما تمني النفس أحلام نائم

وإن فراقي أهل بيت جمعتهم ... على كثر مني لإحدى العظائم

“They say divorce her and bring in her place,

someone who would make my me long to dream.

Indeed my separation from Ahl al Bayt,

is due to excessively being with someone magnificent.

His father insisted until he divorced her. One day his father passed by him and heard him reciting:

أعاتك لا أنساك ما ذر شارق ... وما ناح قمري الحمام المطوق

أعاتك قلبي كل يوم وليلة ... إليك بما تخفي النفوس معلق

ولم أر مثلي طلق اليوم مثلها ... ولا مثلها من غير جرم تطلق

لها خلق جزل ورأي ومنصب ... وخلق سوى في الحياة ومصدق

‘I shall never forget you as long as the sun keeps rising,

and as long as the moonlight covers the confined pigeons.

My heart turns to you every day and every night,

with the hidden affairs that souls are attached to.

I have never seen the likes of me divorce the likes of her,

nor have I seen the likes of her divorced without fault.

She has beautiful manners, is of sound judgment and nobility,

she is beautiful, shy and truthful.’

So his father softened his stance and permitted him to take her back. He said to her:

أعاتك قد طلقت في غير ريبة ... وروجعت للأمر الذي هو كائن

كذلك أمر الله غاد ورائح ... على الناس فيه ألفة وتباين

وما زال قلبي للتفرق طائرا ... وقلبي لما قد قرب الله ساكن

ليهنك أني لا أرى فيه سخطة ... وأنك قد تمت عليك المحاسن

وأنك ممن زين الله وجهه ... وليس لوجه زانه الله شائن

‘Indeed I divorced you without a doubt,

I resorted to an affair that had to come to pass.

Likewise is Allaah’s decree, it comes and goes,

upon the people with unity and separation.

My heart continues to be perturbed due to our separation,

but is at ease for what Allaah has brought close.

It gives you the tidings that I find no displeasure in it,

and indeed all good traits have been gathered and perfected in you.

That indeed you have a face that Allaah has beautified,

and a face that is beautified by Allaah cannot bear any flaws.'

'Abdullaah then participated in the battle of Taa-if with the Messenger of Allaah - صلى الله عليه وسلم – and was struck with a spear and later died in Madeenah, 'Aatikah recited mourning him:

رزئت بخير الناس بعد نبيهم ... وبعد أبي بكر وما كان قصرا

فآليت لا تنفك عيني حزينة ... عليك ولا ينفك جلدي أغبرا

فلله عينا من رأى مثله فتى ... أكر وأحمى في الهياج وأصبرا

إذا شرعت فيه الأسنة خاضها ... إلى الموت حتى يترك الرمح أحمرا

'I suffered the loss of the best of people after their Messenger,

and Abu Bakr, he was not neglectful.

So I took a pledge upon myself, that my sorrow for him,

shall not detach itself from me, nor the dust from my skin.

For who has seen the likes of such a young man,

who was more energized, heated up and patient in battle.

when the spear head entered him he took it,

to death, until the spear became red.'

‘Umar ibn al Khataab then married her and had a Waleemah where he invited a group of people including ‘Alee ibn Abee Taalib who said:

‘O leader of the believers, let me speak to ‘Aatikah.’

‘Umar responded: ‘You may do so.’

So he stood beside the door and said to her: ‘Where is your saying:

فآليت لا تنفك عيني حزينة ... عليك ولا ينفك جلدي أغبرا

‘So I took a pledge upon myself, that my sorrow for him,

shall not detach itself from me, nor the dust from my skin. ‘

So she started crying and ‘Umar said to him: ‘What caused you to do that O Abul Hasan, all women do this.’

He responded: ‘Allaah said:

يا أيها الذين أمنوا لم تقولون ما لا تفعلون كبر مقتا عند الله أن تقولوا ما لا تفعلون

O you who believe! Why do you say that which you do not do? Most hateful it is with Allaah that you say that which you do not do. [As Saff: 2-3]

She always used to attend the prayers in congregation, and she made it a condition upon ‘Umar to let her do so. When ‘Umar was murdered she recited in mourning:

عين جودي بعبرة ونحيب ... لا تملي على الامام النحيب

قل لأهل الضراء والبؤس : موتوا ... قد سقته المنون كأس شعوب

‘The abundant tears in my eyes and my crying,

are not sufficient for the Imaam.

Tell the people of distress and misery to die,

death has given him to drink from the cup of nations.’

Az Zubayr ibn ‘Awaam then married her with the same condition that she be allowed to pray in congregation.

She used to go to the Masjid at night and he used to dislike that, she was a woman of excellent mannerisms, when she prepared herself to go the Masjid he would say:

‘By Allaah you are going out while I dislike that.’

So she would say:

‘You may disallow me and I will stay.’

He would respond:

‘How could I do that when you stipulated that I don’t prohibit you from praying in the Masjid.’

So she left one night to the prayer and he left after her, he overtook her and waited for her in a dark place on her way to the Masjid. When she passed by he touched her body, she returned home practicing Tasbeeh and stopped going out after that. He said to her:

‘How come you do not go to the Masjid anymore?’

She responded: ‘O Abu ‘Abdullaah, the people have become corrupt.’

He said: ‘It was me who did that.’

She responded: ‘Aren’t other people able to do what you have done?’

She never went out again until he was killed [in the battle of al Jamal], she also mourned him and recited a poem.

‘Alee ibn Abee Taalib then proposed to her. She sent to him saying: ‘I will refrain O cousin of the Messenger - صلى الله عليه و سلم – for fear that you will be killed.’

It was also said that ‘Amru ibn al ‘Aas and Muhammad ibn Abu Bakr also proposed to her but she refused.

Al Hasan ibn ‘Alee then married her and passed away while she was still alive, he was the last of her husbands and Allaah knows best.

Compiled from:

Ar Riyaad an Nadirah
Usud al Ghaabah and
Al Isaabah fee Tamyeez as Shahaabah.

Notice how if a woman was widowed or divorced, the Sahaabah would not leave her in that state, they would propose to her regardless of her age or the number of her children, and the examples of this amongst the Sahaabah, may Allaah be pleased with them, are many.

http://www.subulassalaam.com/articles/article.cfm?article_id=49

"I am Ibrahim.." – A story of Brotherhood & Sacrifice

Hajjaj ibn Yusuf had given orders for the arrest of Ibrahim an-Nakha'i.

The person deputed to locate him ended up at Ibrahim **at-Taymi**'s and told him that he had orders to arrest Ibrahim.

He said, "I am Ibrahim", (though he knew that the man wanted Ibrahim an-Nakha'i). The man arrested him and took him to Hajjaj who imprisoned him in a place that neither recieved sunlight nor was protected from severe cold. Another person was enchained in the same fetters with him.

Ibrahim at-Taymi's condition deteriorated. When his mother visited him, she could not recognise him till he spoke to her. He remained in this cell till his death therein.

Hajjaj's dream;

Hajjaj saw a dream that very night in which someone announced that a person had died that day who would go to Paradise. In the morning, Hajjaj made enquiries and was told that Ibrahim Taymi had died in prison. Hajjaj commented, "This was one of the dreams in which the devils attack (men)".

Burial;

After that, Hajjaj ordered that Ibrahim must be buried. He had died in 92 AH.

[Source: ONE HUNDRED ASCETICS and their Chief MUHAMMAD. - Muhammad Siddiq al-Manshawi. P186. (Darul Ishaat - Karachi - Pakistan. ISBN: 969-428-154-7)]

Poem: "She was asleep. I kissed her. She awoke..."

قال القاضي عبد الوهاب المالكي

Qādhi ‘Abd’l-Wahhāb al-Māliki said:

ونائمةٍ قبّلتها فتنبّهتْ ... وقالَتْ تعالَوْا فاطلُبُوا اللِّصَّ بالحدِّ

She was asleep. I kissed her. She awoke.
She shouted, “Help! Establish the law against this thief!”

فقلتُ لها إنّي فَدَيتكِ غاصبٌ ... وما حكمُوا في غاصبٍ بسوَى الرَّدِّ

So I said to her, “But I sacrificed myself for you! I took it by force I admit!
But they didn’t rule on the Usurper other than it is to be given back!

خُذيها وكُفِّي عنْ أَثيمٍ ظلامة ... وإن أَنتِ لم ترضَيْ فألَف على عدِّ

Take it and stop punishing this oppressive soul!
If that doesn’t satisfy you, then take a thousand instead!

فقالتْ قصاصٌ يشهدُ العقلُ أنَّه ... على كبدِ الجاني أَلذُّ من الشَّهْدِ

She said, “This kind of punishment, everyone bears witness no doubt
That it is sweeter for the Criminal than honey itself!

فباتَتْ يَميني وهي هميانُ خصرها ... وباتَتْ يَساري وهي واسطَةُ العقدِ

So my right hand spent the night and it was her belt.
And my left hand spent the night and it was her necklace.

فقالتْ أَلم أخْبَرْ بأَنَّك زاهدٌ ... فقلتُ بلَى ما زلتُ أَزهدُ في الزُّهْدِ

She said, “Was I not told that you were a pious man?!”
So I said, “Indeed! I am still a pious man when it comes to piety!”

Easy tiger.

This wonderful little poem needs a little bit of explanation so here goes:

ونائمةٍ قبَّلتها فتنبَّهَتْ ... وقالَتْ تعالَوْا فاطلُبُوا اللِّصَّ بالحدِّ

She was asleep. I kissed her. She awoke.
She shouted, “Help! Establish the law against this thief!”

He goes up to a sleeping girl (who could be anyone – of course someone lawful – that doesn’t really matter here) and kisses her. It wakes her up and in anger she calls for someone to grab this criminal and give him the *hadd* (a prescribed punishment). She’s clearly angry and decides to call him a *thief* for what he’s done, probably because she can’t think at that moment which kind of crime he’s really perpetrated.

فقلتُ لها إنِّي فَدَيتكِ غاصبٌ ... وما حكمُوا في غاصبٍ بسوَى الرَّدِّ

So I said to her, “But I sacrificed myself for you! I took it by force I admit!
But they didn’t rule on the Usurper other than it is to be given back.

He then responds and says, “Look, be fair. I did all this for you! I haven’t stolen anything so I can’t be a thief and therefore you can’t ask for a *hadd* against me can you?”

He wants to convince her that if he has done a crime, then it’s *ghasb*. *Ghasb* is “to usurp” and even *that* isn’t a very accurate translation. *Ghasb* is to forcefully and oppressively take something without “stealing” (*sariqah*) it as such, robbing it (*tashlīh*), pick-pocketing it (*nashl*) or harming the other party physically (*qat‘ al-tarīq* etc). All of these four categories have different punishments and likewise *ghasb* is a fifth category of many possible further categories. Now I know you’re thinking, “but they’re all the same thing aren’t they?!” but in the *Sharī‘ah*, the scholars differed much over these separate categories and the punishments associated to each type. For example, a pick-pocket takes something which isn’t guarded as such, whereas a thief who gets his hand cut must have stolen something which is properly guarded or closed off to the public according to the majority of the scholars such as breaking and entering into your home at night. The other categories have some force and violence attached to the crime.

As for *ghasb*: sometimes it can be fraudulent i.e. you ‘blag’ your boundary post and take someone else’s land or more practically another example is if I’m in the street and I shout you down and just snatch something off you whilst you’re holding it, but I don’t run off or anything, then you’ve got a better idea now of what *ghasb* is and how it’s different to the other categories of “stealing”.

The main thing to understand is that the mass majority of scholars have agreed that the Usurper has no punishment other than that he must return the item he usurped and then make *tawbah*. Others said he must ask for pardon from the aggrieved party as well, but other than that, the State does not get involved.

So, what our cheeky but clever *Faqih* romantic has decided to do is to ‘play’ this woman he’s just kissed. And he tells her, “Look, what I’ve done is only *ghasb*! Okay, I took a kiss from you by force – but I don’t know why you’re asking for the sword! All the scholars have agreed that the only punishment for the Usurper is that he gives back that what he’s taken!”

خُذيها وكُفِّي عنْ أَثيمٍ ظلامة ... وإن أَنتِ لم ترضَيْ فألَف على عدِّ

Take it and stop punishing this oppressive soul!
If that doesn’t satisfy you, then take a thousand instead!

He’s clearly got so far using his wits and now his real cheekiness comes out. Appealing to her sense of humour and excitement, he’s actually asking her to kiss him just once to take back what he has taken from her in usurpation. And like every artful dodger, he’s now turned the tables and assumed the role of the aggrieved party, the underdog, the *miskeen*, the oppressed one!

He then goes further and says, “If you’re not happy with what the scholars demand (i.e. like for like is given back in *ghasb*), then I tell you what, take extra from me as my punishment, no problem! In fact, kiss me a thousand times as my punishment!”

فقالتْ قصاصٌ يشهدُ العقلُ أَنَّه ... على كبدِ الجاني أَلَذُّ من الشَّهْدِ

She said, “This kind of punishment, everyone bears witness no doubt
That it is sweeter for the Criminal than honey itself!

She’s clearly warming to this cheeky scholar now, and is only stating the obvious here that, “There is no way I’m going to give you exactly what you wanted all along! You call that a punishment?!”

But it’s far too late now, and she’s fallen for his charm; if you’re sixteen or under, please close this page now. Thanks.

فباتَتْ يَميني وهي هميانُ خصرها ... وباتَتْ يَساري وهي واسطَةُ العقدِ

So my right hand spent the night and it was her belt.
And my left hand spent the night and it was her necklace.

Is my central heating on too high or what?

Here is Arab poetry at its most daring: our romantic has completed his seduction of his prey and has now spent the night with her. Not just that, but what is being described (poorly in English of course and much more sensitively in the Arabic) is how he’s lying next to her and holding her very close, around her waist and very gently across her neck and *what* on Earth am I doing still talking about this line…

فقالتْ أَلم أخْبَرْ بأَنَّكَ زاهدٌ ... فقلتُ بلَى ما زلتُ أَزهدُ في الزُّهْدِ

She said, “Was I not told that you were a pious man!”
So I said, “Indeed! I am still a pious man when it comes to piety!”

Perhaps the cleverest line of the poem, which could mean something else but I've translated it this way: as we said before, the woman has completely fallen for this chap and is now teasing him, "I thought I was told that you were an ascetic/pious man (*Zāhid*)." Normally, *zuhd* or ascetism as practiced by the masters of *Tasawwuf* is to completely renounce the *dunya*, almost like a form of monasticism but without that kind of extremism. But clearly she is claiming that enjoying oneself with women in such a way would be against the way of *zuhd* as such.

So our star of the show dead-pans a response playing on the fact that *zuhd* doesn't have any agreed upon *Shar'i* definition, decides to give the word his own definition i.e. piety and thus being good, praying, fasting and all those things that one would expect day to day from an *'Alim* – but don't try and put the fun that I'm having with women in that category!

So there we are.

This poem was written by the inimitable Qādhi 'Abd'l-Wahhāb al-Māliki al-Baghdādi (*rahimullāh*); he was one of the famous Imams of Iraq and from the leaders of *Ahl'l-Sunnah*. He was the student of the scholar Imām al-Bāqillāni and the Shaykh of the Māliki *madhab*. Al-Khatīb al-Baghdādi took from him and considered him to be the most knowledgeable of the Mālikis of his time.

He is most famous for his commentary to Ibn Abi Zayd's masterpiece *al-Risālah*. Amongst many other books, he also has a commentary to the *Mudawwana*. Many quoted from Qādhi 'Abd'l-Wahhāb especially Ibn Hajr, Ibn Taymiyyah and Ibn al-Qayyim, who uses him extensively as a reference in his *Ijtimā' al-Juyūsh'l-Islāmiyyah.*

He was not only a master of *fiqh* but a great poet, with over 165 books attributed to him. His intellect, eloquence and clear skill in the Arabic language and poetry was much admired in his time and until this day.

Ibn Khallikān reported in his *Wafāyat'l-A'yān* the circumstances of the death of Qādhi 'Abd'l-Wahhāb. He had suffered for many years in Baghdad, experiencing very difficult circumstances. Then he moved to Egypt where he was warmly welcomed and lavishly supported by the wealthy and good people. All new to him, he wrote of his happiness in various poems. Not too long after, he had an opportunity to eat some quality food that he had desired for a long time but he became deathly ill from it straight away. It was reported that as he was in his last moments, he said,

"*Lā ilāha illallāh*! Now that we are finally starting to live, we have died!"

Miskeen.

May Allah have mercy upon this great Imam's soul and grant him the highest part of Paradise! He was born 362h in Baghdad and he left us in Cairo, 422h (see a*l-Bidāyah w'l-Nihāyah* and *Siyar al-A'lām* for more detailed information).

And the point of all this?

Well, just imagine that someone like Shaykh Shu'ayb al-Arna'ūt said something like the above poem, or Shaykh Muhammad Hasan al-Dadu, or Shaykh Muhammad al-'Awwāmah, or Shaykh Taqi al-Usmani, or Shaykh Muhammad Mukhtār al-Shinqītī, or Shaykh Ibn Bāz. Or anyone for that matter.

My goodness. There'd be **uproar**. From the *ignorant* that is.

Firstly, have no doubt that these great and noble scholars of today wouldn't reach half the standard of someone like Qādhi 'Abd'l-Wahhāb al-Māliki, neither in *'ilm* or *'amal*.

So therefore secondly, let it just be a little reminder to everyone showing the *vastness* of our heritage and a reminder to the extremists to just *take it easy* a little bit, and a reminder to the modernists and "progressives" that we have *no* need for you to bring into our pure Islam all the new dreams you have in your inferiority-complex induced sleep in the houses of your Masters of disbelief and heresy.

Alhamdulillāh 'alā ni'mat'l-Islām, wa kafā bihā ni'mah.

And Allah knows best.

Translated by Abu Eesa Niamatullah:

http://alternativeentertainment.wordpress.com/2008/10/18/she-was-asleep-i-kissed-her-she-awoke/

Sheikh makes dua for woman who needs husband! [Funny]

In question answer program, a woman called Sheikh Abdullah Almutlaq and asked him a question. And after he gave her the answer, she asked him to pray to Allah that she is bless with Sheikh Mohammad Al-Arifi as her husband. Sheikh Almutlaq replied to her saying do you want Sheikh Alarifi for his good looks or knowledge? She answered for his knowledge. Sheikh Almutlaq replied to her that Sheikh Saleh Alsadlan was more knowledgeable than him, I will pray to Allah that you be blessed with him as a husband.



Mohammad Alarifi



Alsadlan

http://forums.islamicawakening.com/f38/sheikh-makes-dua-woman-who-needs-husband-26767/

Death in Sujood on Her Wedding Night

True story told by Shaykh "Abdul Mohsen al Ahmad", it happened in Abha (the capital of Asir province in Saudi Arabia)

"After performing Salat Al Maghrib, she put her make-up, wore her beautiful white dress preparing herself for her wedding party, Then she heard the Adhan of 'Ishaa and she realized that she broke her Wudu:

She told her mother : **"mother, I have to go to make wudu and pray 'Ishaa"**

Her mother was shocked : **"Are you crazy?!! Guests are waiting for you, to see you! what about your make -up? It will be all washed away by water!!"** then she added:

" I am your mother and I order you not to perform salah now! wallahi if you make wudu now, I will be angry at you"

Her daughter replied :"wallahi I won't go out from here till I perform my salah! Mother you must know that "There is no obedience to any creature in disobedience to the Creator."!!

Her mother said:"**what would our guests say about you when you'll show up in your wedding party without make-up?! You won't be beautiful in their eyes! and They will make fun of you!"**

The daughter asked with a smile :"Are you worried because I won't be beautiful in the eyes of creations? What about my Creator?! I am worried because, if I miss my salah, I won't be beautiful in His eyes"

She started to make wudu, and all her make-up was washed away, but she didn't care.

Then she began her salah (prayer) and at the moment she bowed down to make sujud (prostration), she didn't realize that it will be her last one!

Yes! She died while in sujud! What a great ending for a Muslimah who insisted on obeying her Lord! Many people who heard her story were so touched!!
She put Him and His obedience first in her priorities, so He granted her the best

ending that any Muslim would have!

She wanted to be closer to Him, so He took her soul in the place where Muslim are the closest to Him! Subhana Allah!

She didn't care if she would be beautiful in the eyes of creatures so she was beautiful in the eyes of Her Creator!

O Muslim sister, imagine if you are in her place! What will you do? What will you choose : pleasing creations or your Creator?

O dear sister! Do you guarantee that you will live for the next minutes? Hours? Months?!!

No one knows when their hour will come? Or when will they meet angels of death? So are you ready for that moment?

O non hijab sister! What do you choose : Pleasing yourself by not wearing Hijab or pleasing your Lord by wearing hijab?

Are you ready to meet Him without Hijab?

And what about you, sister who are "in relationship" or "open relationship", are you ready to meet your Lord today? Tomorrow?! What do you choose pleasures of this Dunya or pleasures of akhirah?!

May Allah guide us all to what pleases Him and grant everyone who is reading these lines good ending, Ameen.

http://www.ummah.com/forum/showthread.php?317571

Humour (Funny)

Only Fools and Fools [funny true moments in Islamic history]

There is a book compiled by Shaykh Ahmad Ali from Bradford which has a record of some true funny incidents which have been recorded in some classical texts!

This book is a brief summary of a book called "AKhbaarul Hamqa Wal Mughafaleen" by Ibn Jawzi Hafiz Jamal ud-Din Abdul Rahman.

The chain of narration and authenticity may be cited in the original. By the way, it is mentioned in the book that one of the reasons Ibn Jawzi compiled this work was so that an intellectual could read these stories and realise from them the value of intellect, appreciate and thank Allah for the great blessing.

<u>The Stories</u>:

#1 - "Hija's father made intentions for Hajj. As his father was about to depart, Hija, who was feeling very sentimental, said "Father do not spend long and try to return on big Eid, so you can make Qurbani [Udhiyah/sacrifice] with us".

#2 - Once someone stole the door of Abu Salim's house. He in turn stole the door of the Masjid. "What are you doing?" the people asked. He replied "The owner of this door knows who stole my door."

#3 - Ibn Josey relates that my friend informed me that a man married a woman who was very short in size. The people questioned, "What have you done?" So he replied "A woman is evil, the less the evil, the better."

#4 - "There was a Bedouin who lived near a river. One night he had a bad dream on a cold night. He was not prepared to have a bath with cold water, so he searched for his bucket in order to warm the water. he failed to find it, so he took off his clothes and swam to the other side of the cold river to fetch a bucket. He returned with a bucket, again via the cold river and then warmed the water and had a bath."

#5 - A man wanted to circumcise his child, so he told the barber "Please take it easy, he has not had this done before".

#6 - An old man was standing next to the door of a Masjid. The Muezzin, on observing his respectable image asked him to lead the prayer. The old man refused, and therefore the Muezzin himself led the prayer. After the prayer, the Muezzin said to the old man, "Baba, if you have led the prayer we would have given you something." The old man replied, "I could not accept the role of Imam if I am not in a state of wudhu".

#7 - An individual had heard that the fast of Ashura is equivalent to the fasting of the whole year. He fasted for half of a day believeing this would suffice him for six months.

#8 - A fool was informed that his donkey was stolen, he overwhelmingly remarked "Thank God that I was not riding on it!"

source: http://www.islamic-life.com/forums/jokes-riddles-poetry/fools-fools-funny-moments-islamic-history-1739

Weeping but not knowing why!

It was included in a paragraph that spoke about understanding the Qur'an, need for tadabbur [deep reflection] etc.

Abu 'Uthman al-Jahidh narrates: Yahya ibn Ja'far informed me of an incident saying,

'I used to have a neighbour from the people of Faris (Persia) who would weep the whole night through (in prayer). One night I was woken up by his weeping and loud cries, he was sighing and hitting his head and chest - repeating only one verse from the Book of Allah. When I saw what he was going through, I said to myself, 'Indeed, I must hear this verse that's killing him and that has driven away my sleep!' So I listened in on him and behold he was reciting the verse;

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى

"They ask you concerning menstruation. Say: that is an Adha* (harm)*..."

[Quran, al-Baqarah 2: 222]

[Dumoo' al-Qurra – Tears of the Recitors]

... Just goes to show the importance of actually understanding what we recite!

Some humorous tidbits from the Fatwas of Sheikh Muhammad Bin Saleh Al-Uthaymeen (d. 2001):

#1 - Q – Sheikh, my question is: What is the ruling about a young lady who has not reached adulthood with regards to the following three situations: covering the face outside the house? And wearing pants in any form, situation, or reason? And the khimar [complete covering] in the Salah?

A – This man is intelligent. He combined three questions in one, may Allah forgive us and him…. (Baab Al-Maftooh, 139)

#2 - Q – Is it allowed for a man to be with his female servant, and what can he see of her?

A – If he marries her, then she can uncover her face in front of him, and this is the solution…. ...But I am afraid that if she becomes his wife, she will demand a female servant, and then this will be a problem! (Al-Liqaa Al-Shahri, 3)

#3 - Q – Is it allowed for me to buy a rooster so that when it crows, I ask Allah of His bounty?
A – I don't know about this. It's ordained for a person that when he hears the crowing of a rooster he asks Allah of His bounty, but I am afraid that your rooster will be silent! Alhamdulillah, you ask Allah for His bounty if you hear the rooster or not. Ask of His bounty always. (Al-Baab Al-Maftooh, 200)

#4 - **Q** – Sheikh, may Allah reward you with Paradise, I see in my dreams as if I'm sitting in your class. I have certain questions, so I ask you and you give me the answers. So what's the ruling with regards to those answers? (Questioner laughs)

A – I don't remember this. I don't remember this. I don't notice in my sleep that you are asking me anything! (Sheikh laughs) Don't depend on this. If you listen to a tape, that's fine, but we don't give lessons to those who are sleeping! (Al-Baab Al-Maftooh, 200)

#5 - **Q** – With reference to the Hadith: "There is no competition except in shooting arrows, foot-racing, or horse-racing," what is your opinion if someone engages in rooster-racing or pigeon-racing?

A – Look, the Prophet (peace be upon him) said: "There is no competition except in shooting arrows, foot-racing, or horse-racing," because these things are to be used in war. If your rooster is used in war so that you ride on it, then it's allowed! Otherwise no…. (Al-Baab Al-Maftooh, 200)

#6 - Q – What is your opinion about these du'as which are played in the car, like the du'a for riding, the du'a for traveling, etc. What's the response to those who say they are amulets?

A – Amulets! I say that whoever says they are amulets are telling the truth, if (in case) the car is sick! The du'as are attached to the car, not the rider, and to play them in the car is fine since they remind travelers of the du'a for riding or traveling. Everything that helps to do good is good. There is no problem, and they are not amulets!
Unless if someone said to you: If the car is sick, attaching the du'as to it will cure it by the will of Allah! (Liqaa Al-Shahree)

#7 - Veil for men
A narrator mentions in an Arabic forum: I asked the Sheikh about the ruling about a woman looking at a man. (His view was that it is allowed if there is no Fitna). I debated with him for a long time on the issue, and afterwards when I wanted to leave he said: "Where are you going?" The question seemed

a little strange to me, so I laughed and said, “I’m going out.” He said: “Wear a khimar so the women don’t see you!”

A Beautiful Response to Christians

Shaykhul Islaam ibn Taymiyyah [rahimahullaah] cited an event;
Reference: Minhaaj as Sunnah: Vol 2 P. 58

…like the well known story of al Qaadee Abu Bakr ibn at Tayyib when he was sent to the Christian King in Constantinople. The Christians respected him and knew of his standing so they feared that he would not bow to the king when he entered upon him, so they made him enter through a small door so that he would enter bowing down. However, he became aware of their plot so he passed through the door backwards, facing them with his backside, he did the opposite of what they intended.

When he sat down, someone tried to speak ill of the Muslims and said to him; *‘What is it that is being said about ‘Aa-ishah, your Prophet’s wife?’* Intending to bring up the story of ‘al Ifk’ that the Shee’ah relate as well.

Al Qaadee stated:

‘Two women have been vilified and falsely accused of fornication; Maryam and ‘Aa-ishah. As for Maryam, she came carrying a child while not having a husband, and as for ‘Aa-ishah, she did not bear a child while having a husband.’

So he defeated the [argument of] the Christians.

The point of his argument was that the innocence of ‘Aa-ishah is a lot clearer and easier to prove than the innocence of Maryam, and that the accusation is closer to Maryam than it is to ‘Aa-ishah. This being the case, since it has been established that those who levied such an accusation against Maryam were liars, then establishing that those who accused ‘Aa-ishah of the same were liars is more rightful.
The model of this debate is that two groups are compared to each other. One group has more and greater virtues as well as less and smaller ills than the other. So if an ill were directed to them, they counter that the ills of the second group are more and greater **[1]**, such as the statement of Allaah the Exalted:

They ask you concerning fighting in the Sacred Months. Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allaah is preventing mankind from following the way of Allaah, to disbelieve in Him, to prevent access to Al-Masjid Al-Haraam (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing." [Al Baqarah: 217]

This is the case with the Jews and Christians when compared to the Muslims, and it is the case with the people of innovations when compared with the people of the Sunnah, especially the Raafidah [of the Shee’ah].

It is the same case with Ahlus Sunnah against the Raafidah concerning Abu Bakr and ‘Alee. The Raafidee cannot establish the Eemaan of ‘Alee, his trustworthiness and that he is in Jannah, let alone his Imaamah, if he does not establish the same for Abu Bakr, ‘Umar and ‘Uthmaan. Otherwise, whenever he tries to establish that for ‘Alee alone, the evidences would not support him. Just as if the Christians would like to establish the Prophethood of ‘Eesaa and not of Muhammad, the evidence would not support them either.

[1] In other words: If a religion with errors accuses Islaam or the Muslims of a perceived ill or vice as is rampart in present times, then the Muslims should counter with what is worse in the accusing religion. An example is their vile attempt at an accusation that ‘Aa-ishah was young etc, the Muslims should not spend the majority of the time in defense or making excuses that may not even be legislatively accepted, rather they should counter that Maryam was between 12 and 14 when she gave birth to ‘Eesa ‘Alayhi as Salaam, which would make her a ‘child’ when she became pregnant, while ‘Aa-ishah

was never pregnant at all. So when they start defending this issue saying that it was normal at the time and so forth, then the response is likewise and more so is the case with ‘Aa-ishah. Source: http://www.subulassalaam.com|

Examples of the Salaf in Lying in Case of Necessity

When telling the truth is not the best optionn

If a Muslim faces a difficult situation where he needs to say what is against the truth in order to protect himself or someone who is innocent, or to save himself from serious trouble, is there a way for him to escape the situation without lying or falling into sin?

Yes, there is a legal way and a permissible escape that one can make use of if necessary. It is equivocation or indirectness in speech.

Imaam al-Bukhaari (may Allaah have mercy on him) entitled a chapter of his *Saheeh*: ***"Indirect speech is a safe way to avoid a lie"****.* (*Saheeh al-Bukhaari, Kitaab al-Adab* (Book of Manners), chapter 116).

Ighaathat al-Lahfaan:

It was reported about Hammaad (may Allaah have mercy on him), if someone came that he did not want to sit with, he would say as if in pain: *"My tooth, my tooth!"* Then the boring person whom he did not like would leave him alone.*

*He probably wanted to use his time for beneficial activities to get closer to Allah, and not for the sake of dunya (worldly matters.) Allah knows best.

Imaam Sufyaan Al-Thawri was brought to the khaleefah al-Mahdi, who liked him, but when he wanted to leave, the khaleefah told him he had to stay. Al-Thawri swore that he would come back. He then went out, leaving his shoes at the door. After some time he came back, took his shoes and went away. The khaleefah asked about him, and was told that he had sworn to come back, so he had come back and taken his shoes.

Imaam Ahmad was in his house, and some of his students, including al-Mirwadhi, were with him. Someone came along, asking for al-Mirwadhi from outside the house, but Imaam Ahmad did not want him to go out, so he said: *"Al-Mirwadhi is not here, what would he be doing here?"* whilst putting his finger in the palm of his other hand, and the person outside could not see what he was doing.

Other examples of equivocation or indirectness in speech include the following::

If someone asks you whether you have seen so-and-so, and you are afraid that if you tell the questioner about him this would lead to harm, you can say "*ma ra'aytuhu*", meaning that you have not cut his lung, because this is a correct meaning in Arabic ["*ma ra'aytuhu*" usually means "I have not seen him," but can also mean "I have not cut his lung"]; or you could deny having seen him, referring in your heart to a specific time and place where you have not seen him. If someone asks you to swear an oath that you will never speak to so-and-so, you could say, "*Wallaahi lan ukallumahu*", meaning that you will not wound him, because "*kalam*" can also mean "wound" in Arabic [as well as "speech"]. Similarly, if a person is forced to utter words of kufr and is told to deny Allaah, it is permissible for him to say "*Kafartu bi'l-laahi*", meaning "I denounce the playboy" [which sounds the same as the phrase meaning "I deny Allaah."]

***Ighaathat al-Lahfaan* by Ibn al-Qayyim, 1/381 ff., 2/106-107. See also the section on equivocation (*ma'aareed*) in *Al-Adaab al-Shar'iyyah* by Ibn Muflih, 1/14).**

However, one should be cautious that the use of such statements is restricted only to situations of great difficulty, otherwise::

Excessive use of it may lead to lying.

One may lose good friends, because they would always be in doubt as to what is meant.

If the person to whom such a statement is given comes to know that the reality was different from what he was told, and he was not aware that the person was engaging in deliberate ambiguity or equivocation, he would consider that person to be a liar. This goes against the principle of protecting one's honour by not giving people cause to doubt one's integrity..

The person who uses such a technique frequently may become proud of his ability to take advantage of people.

Finally, I ask Allah, may He be glorified and exalted, to give us a proper understanding of our religion, to teach us that which will benefit us, and benefit us from what He teaches us, to guide us, and to protect us from the evils of our own selves. Allah is the best Protector and He is the most Merciful of all.

May Allaah bless our Prophet Muhammad and his family and companions.

ISLAMQA; http://islamqa.com/en/ref/books/25

"No! One at a time! One at a time!" [Funny]

Shaikh Muhammad al-Arifi' says;

He (a poor man) went on making tawaaf around the Ka'aba saying *"Oh Allah forgive us and tajaawaz anna (??)"* And so the poor man was supplicating. [Eventually] He became very hot and had a heat stroke and collapsed on the ground.

So they (people) picked him up and took him to the Ajyaad Hospital, opposite the Haram. They put him in the hospital - cool was the place with a white bed and bed cover and cool moist air was blown onto him.

After 4-5 hours, he awoke. Upon waking up, he turned right and left only to find the room all white. He looked to the bed cover, mattress and bed only to find that they [too] where white. The poor man smelt the smell [in the room] - and of course it was the smell of dettol - but it was better than his smell, and the smell pleased him.

So he assumed that he was in Jannah! (Paradise) [To which] he exclaimed: *"Allahu Akbar! Ash-hadu anna wa'ad Allahi hakun! Al JANNAH! Al Jannah! (Allah is the greatest! I bear witness that Allah's promise is true! Al Jannah! Al Jannah!")"*

He then turned to his right and found 5 Filippino nurses [standing there]. When he saw them wearing all white, he said: "Allahu Akbar! Al hoor al ayn! *Al hoor al ayn! Al hoor al ayn!"* [the women of Paradise]

The nurses didn't understand what this man was saying. So they assumed that he was crazy. [This man then] tried to get out of his bed, he took the bed cover [off him] and threw it down, to get to the "*Hoor Al Ayn*"
The nurses rushed towards him to hold him. So he told them, ***"No, one by one, one by one!"*** So the poor man thought he was [in Jannah/Paradise] with the Hoor Al Ayn!

See Sheikh Mohammad Al Arifi narrating the Event in Arabic;

http://www.youtube.com/watch?v=N9tYDFkcXoU

The Faqeeh Thief !

http://www.ahlalhdeeth.com/vbe/showthread.php?t=1174 Arabic text can be found here:
http://www.ahlalhdeeth.com/vb/showthread.php?t=118606

Imam ibn al Jawzi narrated with his Isnaad to Ahmad bin alMu'addil al Basri who said: I was heading to the woods where I own a garden. When I got far from the community houses I was approached by a thief.

I was sitting in a gathering when a person came and said:

He said: Give me your clothes.

I said (trying to be defiant): Why should I give you my clothes?

He said: I am more deserving of your clothes than you.

I said: Why?

He said: Because I am your brother. You are clothed and I am not.

I said: Allow me to give you some money.

He said: No. I want to wear your clothes, just as you have worn them.

I said: So you want to make me naked and expose my Awrah?!

He said: There is nothing wrong with this (being naked if alone). Imam Malik narrated that it was OK for a man to perform Ghusul [bath] naked.

I said: But people will see me naked.

He said: Had there been people on this road I would not have approached you on it.

I said: You seem to be intelligent. Let me go to my garden and I will take off my clothes and give them to you.

He said: No. You want to have your servants grab me and take me to the Sultan who will imprison me, rip my skin, and put chains around my anckles.

I said: No, I swear to you that I will fulfill my promise, and will do you no harm.

He said: No. Imam Malik narrated that oaths given to thieves do not have to be fulfilled.

I said: I swear that I will not use my swearing to con you.

He said: Same thing, this is a compounded oath given to a thief.

I said: Let us stop debating, allow me to go to my gareden and I promise to give you these clothes out of my good will with no hard feelings.

So the thief thought for a moment and said: Do you know what I am thinking?

I said: No.

He said: I went over the cases of thieves since the time of the Prophet ASWS until today. I do not recall a thief who stole something this way (by leaving a time gap between his attack and receiving stolen goods). I hate to innovate something into Islam which was not from it. I will bear the sin of it and every one who goes by it to the day of judgment … Give me your clothes now.

FUNNY: "What! Why did you do that!?"

This is a true story that happened in Egypt (related by Shaykh Wahid ‘Abd al-Salam Bali in his lecture):

A young man flagged down a taxi in order to take his ill mother to the hospital. They both got in and the driver made his way to the hospital. However, on the way, the son asked for the taxi to be stopped so that he could get out and quickly get some medication for his mother. As he was away, the mother’s health suddenly plummeted and subhan’Allah, the driver noticed the signs of death on her. He immediately went to her side and guided her through the Shahadah (testimony of faith), in accordance to the hadith: ***“Whoever’s last words are la ilaha illa’Allah (there is no God but Allah), will enter Paradise.”*** [Abu Dawud]. The mother looked at the driver acknowledging it, and finally she uttered the words of faith before breathing her very last.

When the son returned, the driver informed him of the news. The son went into a natural hysteria whereupon the driver consoled him saying, *“Don’t worry, I helped her utter the Shahadah and she said it in a clear voice.”* The son then exclaimed, **“What! Why did you do that? Don’t you know we are Christians?!”**

Subhan’Allah, the wonders of the Qadr (Decree) of Allah. You just don’t know where it will take you and what your last words/deeds will be. This was a Coptic Christian mother in the throes of death and Allah saved her just in time. May Allah grant us all a good end, ameen.

http://fajr.wordpress.com/2011/12/14/wonders-of-qadr/

FUNNY: A friend of Imam Ahmad said: "I used to crumble bread for ants everyday.."

I found this on Shaikh Munajjid's Facebook page:

Al-Fat'h Ibn Shakhrf the ascetic worshiper, friend of Al-Imam Ahmed said:

I used to crumble bread for ants everyday, but when the day of ashoora [10th of Muharram – a day of Sunnah fasting] came, they did not eat it.

من الطرائف ما صح عن الفتح بن شخرف الزاهد العابد صاحب الإمام أحمد قال: كنت أفتّ للنمل الخبز كل يوم **فلما كان يوم عاشوراء لم يأكلوه**

http://ahlalhdeeth.com/vbe/showthread.php?t=14239

Someone commented (as a funny reply):

They were probably keeping the fast of Ashura.

JINN EXPERIENCES

Download Books:

Audio Book: **The Sorcerers Tears:**
http://salaf-stories.blogspot.com/2012/03/sorcerers-tears-audio-book-download.html

World of Jinn & Devils - Umar al Ashqar
http://www.hoor-al-ayn.com/Books/JinnDevils.pdf

Sword against Black Magic and Magicians - Waheed AbdusSalam Baly
http://www.kalamullah.com/Books/Sword%20Against%20Black%20Magic%20And%20Evil%20Magicians.pdf

A Conversation with a Jinn: The Exorcism Experience

*Umm Reem
describes her attempt at exorcism and the conversations that occurred during this experience. Please note that this questions of fiqhi nature may not be addressed, as this was not intended to be a course on the methodology of exorcism. Finally, please do not try this at home!*

We read and we believe in every word of Noble Qu'ran and the ahadeeth of the Prophet, sallallahu alihi wasalam. We believe, without ever doubting, in all that Qur'an and ahadeeth talks about although we may never witness it. However, sometimes by Allah's Mercy, we get to experience something further which affirms our faith and satisfies our hearts, and we thank Allah azzawjal for allowing us such an opportunity. It is for this reason that I want to share an incident, hoping that may this be a beneficial and Iman-boosting read for everyone.

During my visit to Pakistan last month, I had the opportunity to read over a 'possessed' girl. I will not discuss the details, but my conversation with the jinn, a creation of Allah that we have heard of but never seen, is definitely worth sharing. The conversation was a mixture of Urdu and Punjabi and I tried to be as precise as I can with the translation. This is not the complete conversation but bits and pieces.

I started of with the adhaan and some recitation from Qur'an until it, or she to be precise, agreed to talk to me. She was a female Jinnee named Seeta who had possessed a Muslim girl for almost 6-7 years. It wasn't a voluntary possession rather a case of black magic. As advised, I tried to invite her to Islam first. Apparently it was the first time anyone had ever invited her to Islam so she was a little shocked:

Seeta: How can I become a Muslim?

Me: Why not, anyone can become a Muslim.

Seeta: But I am evil and I have done many evil actions.

Me: It's okay you will be forgiven if you truly repent. My Rabb is the Most forgiving!

Seeta: But I've been a Hindu for centuries, I cannot change now.

Me: Sure you can if you truly believe that Islam is the true religion. Why don't you go around and see. You can travel very fast. Go around and you will find Muslim Jinns of your kind. Talk to them and ask them, they will teach you about this religion.

Seeta: Yes, I know. Their caravans pass by us and we make fun of them.

SubhanAllah, I was truly amazed when she said this. It reminded me of the first ayah of Surah Jinn: **"Say (O Muhammad): "It has been revealed to me that a group of jinns listened (to this Qur'an). They said: 'Verily! We have heard a wonderful Recital (this Qur'an)!"** And I pictured a "group" of Jinn and how they still travel in caravans!

Me: Haven't you seen the angels when you go up on the heavens and tried to listen to their conversations?

Seeta: Yes. They throw stones at us. I've been hit by them many times. My right arm was broken because of that!!

My heart skipped a beat. I couldn't help but pause and just stare at the sky for few seconds. Up above those heavens, stern guards of Allah, the angels, are protecting the skies with meteor ('stones' as Seeta said), exactly how it is described in the Qur'an:

"And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush." (Jinn: 8-9)

"Verily! We have adorned the near heaven with the stars (for beauty).And to guard against every rebellious devil. They cannot listen to the higher group (angels) for they are pelted from every side. Outcast, and theirs is a constant (or painful) torment. Except such as snatch away something by stealing and they are pursued by a flaming fire of piercing brightness." (Saffat: 6-10)

I swear by Allah, I don't see a reason why anyone's eyes will not over flow with tears at this—tears of joy, a feeling of contentment, and a blissful satisfaction. SubhanAllah, a matter of 'unseen' was being described by someone who had seen it yet not believed in it, and was describing without realizing the effects it was having on the listener, not only just me but the others around and the ones who will hear it for as long as I shall live.

During our conversation, I learned that she was a Sikh but got married to a Hindu jinn (who died) and she adopted her husband's religion and she insisted that husband's religion is wife's religion (wow talk about obedience to husbands!). But, she tried to cause confusion by insisting that she was an evil dead-soul ('bad ruh' the concept of which still confuses many Pakistanis). Previously she had everyone believed that she was an evil dead-soul, but when I rebuked her a few times for lying and told her that she wasn't dead yet, then finally she confessed.

In any case, she asked me to give her time to think. But when I reminded her of death and the Day of Judgment, she asked the same 'legendary' question that why will she get hurt in Hellfire when she is made of fire! At times she also said that she doesn't want to change her religion. And finally she said what manifested her 'nature' and confirmed her reality:

"I know Allah is the Creator but I cannot <u>bow down</u> to him!"

La howla wala quwatta illa billah. Same arrogance, same pride. Didn't Iblees refuse to make sajdah even though he was certain of Allah being the Creator:

"…Aba wastakbarah…"[And they prostrated except Iblîs (Satan), he <u>refused</u> and <u>was proud</u> and was one of the disbelievers. 2:34]

I told her that she was doing exactly what her ‘master’ Iblees had done, and she replied:

“We are all of the same nature!” iyyadhobillah.

I sat there staring at her thinking to myself that this creation is low in intellect and high in arrogance and so even after seeing the clear Miracles of Allah azzawjal refuses to believe. On the other hand, humans cannot see what these jinns can see, but are blessed with a higher intellect. And perhaps that’s why humanity has more ‘logical’ and ‘reasonable’ proofs with the addition of the living miracle of Qur’an to see the truthfulness of Islam, yet if humans refuse then what good is that intellect which still leads to arrogance and ignorance!

We seek Allah’s refuge from the evil characteristics of arrogance, a trait of shaytaan.

Of the things that she said about Ibless was that he has a throne above the water!

The Messenger of Allah, sallallahu alihi wasalm, said:

“Iblees placed his throne on water then he sends out his emissaries…” (Muslim, 5023)

She also said that he has told them that he will wear a crown on the Day of Judgment.

He has also promised them of unlimited ‘rewards’. She said,

“Your Rabb has promised you rewards and our Iblees has promised us rewards.”

Surely his promises are nothing but lies, as mentioned in Qur’an:

“And Shaitân (Satan) will say when the matter has been decided: “Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, so you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allah (by obeying me in the life of the world). Verily, there is a painful torment for the Zâlimûn (polytheists and wrong-doers, etc.).” (14:22)

And surely he will turn his backs on all those who obeyed him:

“Their allies deceived them) like Shaitân (Satan), when he says to man: “Disbelieve in Allah.” But when (man) disbelieves in Allah, Shaitân (Satan) says: “I am free of you, I fear Allah, the Lord of the ‘Alamîn (mankind, jinns and all that exists)!” (59:16)

She had a particular obsession with Iblees’s beauty and kept repeating how handsome he is, a’oodhobillahi minhu. She also uttered a lot of evil which can only be uttered by someone wicked, and I will not mention it here.

Let me mention that the spell was cast upon the girl out of sheer jealousy and sadly by a very close relative. That day, as I read Surah Falaq upon her and got to the last verse, wAllahi I felt like I was reading it for the first time. It was as if I could ‘understand’ the meanings of it: **“And from the evil of the envier when he envies.”**

I was able to see what jealousy can cause; I could see the dangers of the one who becomes jealous, iyyadhobillah. That day, I truly appreciated the du’as of protecting oneself from evil eye and jealousy, and the adhkar of day and night.

Let me also state a few things that I had previously learned about jinns, mainly from Bilal Philip’s book and from Sh. Yasir’s Aqeedah class, and were confirmed by talking to Seeta:

She mentioned that if she leaves that girl, then she would want to possess someone else, I asked her the reason and she said:

"Because it is fun and I enjoy bothering people!" a'oodhobiAllah!

She liked attention and perhaps that's why she was so talkative. However, she was a liar who tried to cause as many confusion as she possibly could.

She had a strong hold on the girl while in the bathroom. To be honest, some of the incidents were quite scary and I won't even mention them. My sincere advice is to never forget the du'a before entering the bathroom!

To conclude, I have some advice for myself and for everyone else. To have a strong faith in Allah azzawjal and placing one's tawakkul in Allah alone is a strong weapon against shayateen. If I ever get the permission from this sister, I would like to write about how she was before when the Jinn possessed her and how improving her faith kept weakening the jinn in her.

The beautiful adhkaar and the du'as are indeed a fortress of a believer. To be quite honest, that is the only defense we have against them but it is **the** fortification if we read with certainty and belief.

Be punctual with the prayers and read Qur'an. Make sure you recite Qur'an, and if you cannot (for some reasonable reason) then have it recited in your house everyday. Read your dua's before leaving and upon entering the house (so shayateen don't enter with you), before eating, before entering the bathroom and especially before falling asleep. May Allah azzawjal protect us from the fitan and sharr of all the shayateen among men and jinn, protect our spouses, children, families and all the Muslims around the world.

Lastly and most importantly may Allah azzawjal reward Sh. Yasir Qadhi for his valuable advice and for taking time out to assist me throughout the exorcism.

http://muslimmatters.org/2008/02/11/a-conversation-with-a-jinn-the-exorcism-experience/

Abdullah Azzam's Encounter with Hypocrite Jinn's in Ramadan

And in Ramadhān, the Gates of Paradise are opened, and the Gates of Hell are shut, and the devils are chained up. This is something that actually happens, as one of my trustworthy friends who used to have contact with the jinn - but has since repented – informed me,

‘When I would ask the jinn who I would work with to relay to me any news, they would say: ‘We are inactive in Ramadhān.’ I used to think that they were believing jinn, as they would pray and fast with me. However, I realized from their answer, that they were devils [i.e., disbelieving jinn].

Later, after an experiment, I confirmed for myself that they were disbelievers: I requested from them one day that they heal my cousin, so, they said: ‘She will not be cured unless she puts on a cross.’

So, I said to them, ‘You really are devils. You are from the disbelieving jinn.’

They said, ‘We are from the believing jinn.’

I said, ‘From now, we have nothing to do with each other.’

They said, ‘We will hurt you, then.’

I said, ‘I dare you to try to hurt me. We will meet at midnight at the graveyard, the most secluded and frightening place I can think of,’ and at midnight, I made ablution and prayed two rak’āhs, and went to the graveyard. I did this for three nights in a row, but the jinn were unable to even come near me.’

So, it is something physical, not simply metaphoric. The devils are chained, and they are unable to move about and cause evil between the people. The major jinn are the ones who are chained, while the minor devils are left to move about.

Story: Challenging the Jinn

It was the summer of 1996 and I was on holiday in Azad Kashmir, one night I was traveling on a motorcycle with a friend and he said to me "jagga (Name of the person telling his story) be quiet this place is inhabited by jinns".

I was young and naive and did not believe in jinn, sensing the fear of my friend I decided to wind him up I shouted "oh jinn come out and mess with me, let's see how tough you really are" my friend got more scared and told me to shut up which made me laugh and I continued to challenge the jinn.

Little did I know that they would accept my foolhardy challenge.

Two days passed and I was out in the valleys of Kashmir with a cousin and it was late at night, we were walking back to the small village where I was staying at my aunt's house.

we were walking on a cobbled path with a cliff face to my left and fields to my right as we approached the village my cousin said he had left his walking stick in the valley where we had sat chatting he told me to wait for him on the path while he went back to retrieve his stick, it was a long staff with metal caps on the end.

So off he went to get the stick while I waited for him on the path, after a few minutes I heard a weird noise come from above and to my left and at the same time the noise of the insects which you can hear clearly at night went totally silent. I thought what was that noise I knew it came from the top of the cliff to my left which was about 20 or 30 foot high.

I could not see the top of the cliff being on the path right under it so I walked out about twenty paces into the field on my right and turned around to see what was on top of the cliff.

It was a moonlit night and on top of the cliff I saw a black Smokey shadow about 6 foot tall and the hairs on the back of my neck stood up, as I watched this shadowy black creature it started to get taller and wider and I was frozen to the spot in amazement (I was not scared at that point).it grew and grew till it was at least 200 feet tall and 200 feet wide and it blocked out most of the sky behind it.

Then slowly it started to descend slowly down towards me as it got closer it blocked out everything in my vision it was so huge.

It came right up to my face it was close enough to reach out and touch and then suddenly it disappeared and at the same time it felt as though my chest was crushed in a vice or a huge hand could not breath no air would go past my throat because my chest was being crushed tried to fight it off, I rolled around on the floor fighting to get this thing off me flailing my arms around but because I could not breath I very quickly had no energy left.

So I ended up kneeling on the floor with one knee and one hand on my chest and I'm saying to myself jagga breath but no air would go past my throat something was crushing my chest, my entire body was covered in sweat and my clothes were damp. That's when I heard a tick noise from behind me and whatever was crushing my chest released its grip and I gasped for air. I turned around and saw my cousin approaching the tick noise was the metal cap of his staff hitting the cobbled path.

I stood up and as he approached me I managed to control my heavy breathing a part of me wanted to tell him what had just happened to me but then I thought he would think I got scared for no reason and make fun of me so I decided to keep quiet.

We walked back to the village I was silent thinking about what had just happened to me ,when we got to the village which had small alleyways we said goodbye to each other and he went on his alley and I proceeded up another alley to go to my aunt's house.

I did not get very far there it was again waiting for me about 30 or 40 feet away on the path I had to go to my aunt's house this time it was about 6 foot tall and the same black swirly Smokey shadow .I stopped and it flew towards me fast like it was carried by the wind.

It hit my chest and disappeared and at the same instant my chest was crushed and I could not get any air past my throat. I tried to run to my aunt's house but after taking about ten or 15 paces I was completely exhausted already tired by round 1 with this creature.

I didn't have the energy to take another step and rested my back against a wall all the time I'm trying to breath but my chest is crushed.

My legs gave away and I slid down the wall into a sitting position with my hands on my knees and my vision started to go.

It was like turning the brightness down on an old TV the edges of my vision went black and the picture got smaller and smaller and then the small white dot in the middle went black. So there I am sitting there with my eyes open but no vision suddenly my whole life went past me from childhood to that day it was like flicking the pages of a book with an image on each page. That's when I thought I'm about to die. That's when I recited the kalimah "Laa ilaaha illallaahu Muhammadur-rasoolullaah "

Praise be to Allah (swt) as soon as I read the kalimah I was released from the grip on my chest and I gasped for air, after several minutes my vision returned and I staggered to my aunt's house holding the walls for support and collapsed on my bed which was outside due to it being so hot in the summer.

I awoke the following morning and a doctor was examining me he said I had some type of indigestion(lol) and I had a deep fear inside me that if I told anyone I would not survive my chest hurt a lot and I did not tell anyone about what happened. When I got back to the UK I started to catch glimpses of the same creature following me but as soon as I looked it would disappear. At first I tried to ignore it but this kept on happening for about a year and I thought am I going crazy I never used to see stuff like that before, finally I decided to confide in my mother about what happened to me, she was shocked to hear about it and said I was very lucky because other people had been attacked by jinn in the same place and had either died or gone mad.

This thing followed me for 3 years until I went to Pakistan and saw someone who gave me taweez(amulet) and a bottle of water which he had recited Quran on, he told me to make ablution with the water when I got home to the UK before I went to bed and that the jinn would appear in a dream and I would be able to ask it questions, he said the jinn was female and was in love with me and that if I did not get it treated that when I got married it would sit in the nikkah(engagement) and I would never get rid of it and it would harm my wife.

After wearing the taweez I never saw it again* but I never got to try the water because when I got home a visitor who was a little girl about 3 years old picked up the bottle and emptied its contents over the carpet.

*Many scholars do not recommend ta'weez (amulets), some only recommend them if they have Qur'an or Sunnah based material on them only, and one should ALWAYS read their content to be sure what the ta'weez contains (making sure there is no statements of shirk [polytheism] in it, like calling upon jinn or saints etc.)

Source:

http://www.jinndemons.com/challenging-the-jinn/

The Dangers of Chi - (A Martial Arts Jinn story)

My History of Martial Arts

I began learning martial arts over a decade ago, I was always very keen and took great interest not only in the physical sciences of the art but also the spiritual aspects. I studied many systems during this time including both Japanese and Chinese systems (both northern and southern systems as well as internal and external systems). All my instructors were of the highest calibre, including a Shaolin Monk from China, Grand Masters and national champions (and if I was to provide you with their names I don't think anyone would dispute their skill and genuine martial arts lineage)

It was upon learning the internal system known as the Five Animal system of Spontaneous Chi Kung **(*Wu Qin Xi*)** which is an internal system which involved involuntary movements following the discharge of energy into the practionar that my insight into the world of Martial Arts was to take a turn for the worse. Never before had I learnt a system which resulted in induced trance like and altered states of consciousness which ostensibly improved health and martial arts prowess. I soon began channeling the energy (Chi) and creating a mini mirco-cosmic orbits around myself. Inadditon my instructor would adeptly summon the energy (Chi) and transmit and project it into hes students with stunning transitory results of improved health and increased physical strength. As the years passed on and I earned my instructors trust as I passed through all the Five Animal stages, he would boast that I was becoming a very powerful student and that soon I would soon be able to heal people myself, this made me even more eager to master this science. The principal of using martial arts as a fighting art was always sound, but using it for the betterment of others was an even greater incentive to learn, this was by no means a contradication but merely the flip side of the ability to kill and heal. And indeed I was aware of the body of scientific evidence which supported this claim. See Five Animal Frolics.

Beginning Symptoms

During this time I started to experience unusual sensations. This began with paralysis between the state of wakefulness and sleep as if something was constricting me just as I woke up in the morning, to feelings of vapours of energy around myself, particularly at night when my body was arrest and in a state of repose at night during sleep. Furthermore other students of this system also experienced the similar things but my instructor always eloquently countered any assertions of the supernatural by saying the Chi was simply opening up dormant chambers of the body & brain and that such feeling were

completely natural. The instructor went as far as saying had we been practising such systems a century ago we would likely be convicted of practising magic & witchcraft, and that is only lately (i.e.19th century) that chi has been examined and studied scientifically, infact some ignorant Chinese & even non-Chinese scientists have suggested that it is no more than bio-electromagnetic energy (see Phd thesis "Qi & Biolectromagnetic Energy" York University). Certainly I was aware of the body of scientific evidence purporting the health benefits of Qigong & Chi (see The Qigong Institute). I thus as a gullible young student continued with my study of this system determined to master it always mentally finding an excuse to explain away these symptoms.

It was upon doing some prelimary research on the subject of Sleep paralysis which consists of a period of inability to perform voluntary movements either at sleep onset (called hypnogogic or predormital form) or upon awakening (called hypnopompic or postdormtal form) that I began to discover that this was often associated with withcraft and magic throughout history, where the term the old Hag was frequently used and is still used to describe a demon, ghost, etc. that sits upon their victim's chest, causing paralysis and sometimes making it hard to breathe. I decided to investigate further and read a book bought by my brother titled "The Exorcist Tradition in Islam" By Dr. Bilal Philips University of Wales. In it the author describes these symptoms of sleep paralysis as the begining sgns of demonic/jinn possession. However still not adequatly convinced of any sinister goings on I decided to continue my interests in the martial arts.

Visit by Abbot & Shaolin Monk and the Statue of Buddha

I also observed the statue of Buddha we had in our temple would become of more central importance in our classes. Our instructor (Sifu) would channel hes energy into the enoromous statue that occupied a large corner of the hall. The significance of the Buddha was to become further exemplified following a visit by the **Abbot *Shi Yon Xian*** into our temple, where upon he performed a ceremony which involved the statue of Buddha, he channeled an enormous amount of Chi into the Buddha (at which point many Sifus that were present in the audience reported feeling the powerful energy of the Abbot pass into the Buddha, some even reported seeing bright lights, and indeed this energy was to remain in the despicable idol. He was accompanied by a Shoalin Monk that our Sifu instructor had invited to teach, and much of the world media was present. The Abbot of the Shaolin Temple, aided by Shaolin Warrior Monk Shi Yan Tzi after blessing the Temple School's Buddha then consecrated the building as a branch of Shaolin Temple.

During this visit afer the ceremony, there was an amazing display of Wushu martial arts by the Shaolin monk, this involved a Shaolin form and four extrodinary displays of Chi Kung, the first being the Shaolin Monk taking powerful Gow Choi (hammer fist technique) strike by an experienced martial artist in the solar plexus with no noticeable side effects, followed by a similar strike this time with the aid of a tree trunk and four students ramming it into the stomach of the Monk. In the third display Monk Shi Yan Tzi took two volunters from the audience and made them stripe off their shirts. He then positioned them in a sort of a bowing position, this he said was for their own safety. The Monk then summoned up hes chi power. This took two or three minutes. Standing a good ten feet from the two volunteers, he reached out hes hand and made a slow downward clawing motion. When the volunteers turned around, each had clealry visible red claw marks down his back. A murmur of surprise went around the room and the Chinese camera crew moved in to take close-up shots o the phenomenon. The curious bowing posture the two volunteers took up was so that the Chi power projected by Monk Shi Yan Tzi wouldnt strike the volunters square on. If it had, it would almost certainly have injured them. ***I was later to discover that Shaolin Monks don't normally perform this act of Red Sand Palm technique in public, the Abbot later chastised the younger Monk for performing this as the powerful Chi could have been captured by someone in the audience with ill intent***. Even after this remarkable display of inner power, Monk Shi Yan Tzi's demonstartion wasnt over yet. Choosing from a pile of bricks, the Monk built a brigde with three bricks that he could use as a pillow. He then went through a short series of excercises to focus his Chi power in his head region. He laid his head down on his brick pillow and placed another column of three bricks on top of his head. He then asked our Sifu to brick another brick down as hard as he could onto the brick column. Upon doing this incredibly all three bricks on top of the monks head and the brick beneath forming the span of the bridge shattered. To tumutuous applause, the Monk bounced to his feet, smiling and waving and completely unharmed by the massive blow delivered. It was a spectaculor display of the power of Chi witnissed first hand by me and many others including the world media. In awe of Monk Shi Yan Tzi's skill I was to remain with him for several years.(see for Monk Shi Yan Tzi)

When the Abbot went back to China I observed several noteable changes in our temple, Sifu was now no longer summing chi his normal way but rather now going up to the Buddha to attract/summon Chi (this was of coarse because the Abbot had passed his very poweful Chi into it) and students too were approaching the Buddha to get ***charged up*** (this was a term used to denote the initialisaton into the Five Animal state). I too observed when in the Gong state (Five Animal Frolics) would some how subconcsiousely be me drawn unexplianably to the Budhha for no discernable reason.The statue of Buddha was

suddenly becoming the nexus of the Temple School and the roots of idolatry were taking fold. (see Buddhism: An Idolatrous Religion)

Discontinuation of Martial Arts & Symptoms Getting Worse

After some time due to other committments notably work I had to discontinue my pursuits in the martial arts. It was also during this time by complete coincidence that my instructors school closed due to internal politics.

Over this period I gradually started to experience further unusual symptoms I had never before experienced: paralysis, muscle spasms, unusual dreams, vapours of energy , unusual sounds & movements in my stomach, feeling of making growling sounds, sensations of crawling around the body i.e. formication, feeling of something moving around inside my body (almost thrashing around with great speed), numbness in legs following adopting sitting positions, desiring to cry at moments with no motive, paranoia, declining mental acumen (exhibiting itself in memory loss, inability to concentrate, limited lateral thinking and analytical skills), vomiting sensations, and strange clicking sound in my bedroom. Infact I become so use to these symptoms that I couldn't even remember what is was like to be normal again

It must be stressed that it was only after the inception of my study of the internal arts all these symptoms were to occur, prior to this I had always been healthy and was of sound mental intellect. Not knowing what was wrong with myself I bore this sickness but chose not to seek a cure through western medicine fearing they would misdiagnose me and fill me full of drugs or even think I was making it up or that I was psychologically imbalanced.

On Holiday

Whilst on holiday to an Islamic country one of my relatives spoke of a man that performed exorcisms on people. Again not knowing what was wrong with myself, only that I had the above symptoms, I thought what harm would there be in visiting such a person. I really had very little believe in the supernatural and magic. I always took it for granted that such things existed but no more than that, and as someone educated in the West, my mind set was more inclined to wanting tangible proof of something backed up with empirical evidence to support any claim.

HOWEVER ALL THAT WAS ABOUT TO CHANGE!!!

Meeting The Sheikh

I booked an appointment to see the sheikh who at this point I new very little about. On the day that I went to see him my uncle accompanied me. Upon entering the Sheikhs premises/building I discovered a very religious theme all around me i.e. Islamic material and writing on the wall etc. When first seeing the Sheikh I was also surprised to discover a very outspoken man with deep

religious convictions (but very sincere) that seemed to have a constant flock of people around him, he seemed naturally charismatic. After waiting some time in a queue of people to see him my uncle introduced me to the Sheikh. I described my problems to him. He simply listened hmming every know and then. He examined parts of my body e.g. hands nails and face and asked me a few questions e.g. my dreams, any stools, unusual sensations etc.

The Sheikh then asked me to sit by the wall and put on some headphones with my eyes closed (as if I was meditating) listening to the recitation on the tape focusing upon the area of pain as if it too could hear the recitation just as I could. At this point I didn't know what to make of the Sheikh, this was the first time I met such a person and sought such an unconventional resolution to my problem, hence I simply did what the Sheikh asked without critiquing hes methodology. I simply wanted to be normal again as I was before I studied the internal arts.

Upon putting the headphones on and taking a comfortable sitting position with my legs crossed I closed my eyes and the tape was then played. I immediately identified the recitation on the tape which consisted of Islamic chants, unusual sounds, and Quranic recitation of carefully selected verses. With my eyes closed my concentration power was heightened and I was able to isolate and focus on the pain (in my head, legs & in my stomach) with great ease. Then all of a sudden I know longer felt comfortable, almost slightly faint infact. I started swaying my head gently and my facial expression began to change as I took on a different demeanour. I began to growl and hiss with my front teeth protruding (like a wild angry animal displaying it fangs). Then gradually swaying movements was to become more acute. I was later told at this point the sheikh was giving salutations of Mubarak to my uncle (praise be to god). My concentration different falter despite all this, I kept focusing upon the pain in my body and in my head in particular.

After 30 mins of this the Sheikh then told me to take the headphones off and sit in the centre of the room were he's assistants were waiting. He asked me to take on a different sitting posture (sitting on my legs with my palms on top). One of the Sheikhs assistants who was behind me that then took a hold of my head and then forced hold of my eye lids putting some unusual drops into my eyes. The pain was excruciating. I began to cry, however all was not as it seemed. My control over my body became less so and although I was feeling the pain from the eye drop which was resonating throughout my body it wasn't all being born my me. Something very unusual began to surface from inside me and was being hit by the pain caused by the eye drops. At this point I began crying excessively however it wasn't myself crying, I was almost like a spectator in my own body watching something else within me suffering and undergoing

great torment. The Sheikh began yelling "***leave him!!! leave him or else you will have to undergo more of this!!!"***. The assistants at this point were holding me either side due to the violent uncontrollable nature by which I was swaying and trying to break out of the sitting position the Sheikh had asked me to adopt. The Sheikh then asked me to recite certain verses of the Quran, but I was unable to. He came over to me sat down and started praying over me. Whilst I was crying my lips would utter sounds and speech of "***naay, don't, naay"*** as well as some other sounds I was unfamiliar with. I was also spitting out a lots of saliva and nasal mucus was coming out of my nose, my whole face was awash with tears. He took some water and splashed it over my neck, then all of a sudden I was able to recite.

Gradually the effects of the drops began to wear off as the pain began to subside and the crying slowed down and then eventually stopped. ***I was later told that the jinns see through the eyes of the human and that the ointment that the sheikh put into my eyes was also tantamount to putting it into the eyes of the jinn itself as well. Also the pain that I felt correlated with the power & control the jinns had over me.***

The Sheikhs assistants noticing my behaviour returning to a more normal state then wrapped a towel around the top half of my body exposing only my face and then produced forth a water spray (squirter). One assistant held me locked down from behind, while another infront of me began squirting water (which had been prayed upon by the Sheikh) straight into my face, I immediately began to scream violently and it almost felt like I was suffocating, but the assistants weren't phased and didn't lapse as the squirting continued. The Sheikh again yelled out at me saying "***Leave him or else!!!"***. After the squirting was over the whole towel was completely drenched and I felt greatly relieved that it was over. However all was far from finished.

What occurred next is perhaps the most astonishing thing to have happened to me (as if what had happened already wasn't astonishing enough). The Sheikh asked one of hes assistants to give me a glass of water. The Sheikh told me do drink it and then vomit it out again. I was puzzled (what was the point of that?). The water in the glass had been prayed upon by the Sheikh with verses from the Quran. I took hold of the glass and drank it all down in a few gulps. The assistants put a bowel infront of me and told me to vomit into it. At first I struggled and nothing came out, I kept trying but again but found myself unable to vomit. The Sheikh insisted that I must do it and that I should try to put my hand deep down into my throat to help facilitate this process. So I then (again thinking what was the point of all this), tried to simulate the act of vomiting this time putting my hand down my throat, and then all of a sudden I felt a great surge of pressure coming out, I leaned over the bowel infront of me and water began gushing out of my mouth from around the sides straight into the bowel. It kept coming out and the bowl was filling up. I couldn't believe it !!!. I didn't even

recall drinking that much water the entire day so where was this fluid (that looked more like liquid nasal mucus) coming from***? I was later to discover the act of vomiting is a standard practise amongst many of the worlds leading Islamic exorcists, the stomach is the elixir field for the jinns where they reside and feed off the contents the individual ingests, the water which had been prayed upon my the sheikh had explosive effects in the stomach such that ordinarily when the individual vomits the jinns would cling onto the lining in the stomach thus preventing them from forcibly leaving, but drinking the water in prelude to this act would prevent the jinn from doing this due to the explosive nature of the water inside which would cause the jinns to extricate involuntarily during the vomiting process. Also the unusual nature of the liquid that was being discharged by me in the west is more commonly known as ectoplasm.***

Then one of the assistant grabbed me and said that's enough telling me to stop vomitting. Why did he intervene and just not let the liquids completely discharge itself in entirety I wondered? ***The assistant stopped me during the vomiting because he told me that I would become very weak if I vomited any further, that the jinns inside me had caused my own overall strength to increase and that by causing so many to leave at once would have left me excessively weak. He also made a stark admission that I had a lot inside me. This almost has a completely inverse relationship to the study of chi Kung that through the years of practise the individual acquires more and more chi which manifests itself in greater overall strength.***

By now I was in a shattered state. There were many other people in the room that had come to see the Sheikh and were visibly disturbed at the site of what they had seen with me. I looked at the Sheikh and rather sillily asked "***Am I possessed by Jinns"*** , he looked at me and said "***What else!!!"***, also a lot of people in the room starting sighing "***what else"***, as if there could be no other conclusion that could be drawn from what had just happened.

I had passed all of the Sheikhs litmus tests in terms of diagnosing/ascertaining jinns/demonic possession. And yet my first thoughts weren't so much about myself but more about all the other people that were practising these esoteric systems of martial arts and other eastern systems summoning Demons/Jinns without a clue in the world about the reality of what was going on. I am one of the lucky ones that by complete fortune and the grace of God path collided with that of the Sheikh's and put on the path to recovery, had this not happened I am almost certain today I would either be in a mental asylum or on some extreme form of medication falsely diagnosed by western doctors that don't even have the mental constructs and concepts to explain the world of the jinns/demons, the unseen & possession adequately.

The Sheikh told my uncle to bring me again for the next session. The Sheikh had been performing exorcisms for over a decade and had been blessed by Allah (God) with this divine ability, and as a result people from all over the country and indeed the world would contact him with their various jinn related problems. Hes methodology was in strict conformance to the Islamic Sharia.

See for video footage of Islamic style exorcisms:

(1) [A local Imam in Jordan Shiekh Ayach Qaraan practices Exorcism on a man]

(2) [An eyewitness account of an Islamic exorcism carried out by an Imam in Brunei]

The Days After

I went to see the Sheikh the next day and indeed everyday there on in after for several weeks undergoing the same combination of Islamically sanctioned exorcist rites with some additions. The Sheikh gave me a list of prayers to perform regularly and told me to drink nothing except a water bottle he would give me which had been prayed upon (which I could then fill up when it was half full). The Sheikh would say that water had the benefit that it could reach every where inside me so the jinn had no refuge except but to leave or die within me. During this period those symptoms of spasms, numbness, head aces etc began to wane. The decline was such that the until spasms were no more than just a little pricks, the head aces were gone and my overall well-being was vastly improved etc. Also during this period I would often have unusual dreams which I would convey back to the Sheikh, and sensations of something crying inside me between the state of wakefulness and sleep. The Sheikh was torturing the jinns to leave, and if it didn't he told me it would die within me. It is difficult to ascertain why the jinns had such a strong association with myself , it is possible that because I had invoked them they were tormenting me, may be they liked their new found home/host, may be they were forced to remain inside me by other jinns that had control/mastery over them, or maybe they were just simply evil and desired nothing other than the destruction of mankind due to historical reasons of enmity between the two creations.

Cases of Possession

I have since seen many cases of possession, possession involving jinns falling in love with girls, possession involving acts of magic performed on individuals, possession where by jinns harass or haunt individuals/buildings etc. But certainly my case was unlike most of the others the Sheikh was dealing with because I had directly invoked these creatures and inadvertently sought their assistance via (i)My instructor channelling the energy into me (ii)Capturing chi from outside my body (iii) Going into deep meditative trances allowing the chi to take control

of my body like I was in an intoxicated state taking on the characteristics of animals see Wu Qin Xi five animal frolics (iv) Through various chants and (v) Performance of certain forms/kata with acts of magic embedded with in without even knowing it. What is also most disturbing is that the practise of my art involved the accumulation of these jinns inside me or as my instructor would say the cultivation of chi which could take many years to achieve, which is why they often say that to practise the external arts could take a few years but to practise the internal art a decade i.e. the more chi I had the more adept at the internal arts I became. Most instances of possession only involve a hand full of jinns, however internal arts by definition require the individual to store up or hoard their chi. That is why practising such systems can be so fatal to the practitioner and act of exorcism can be considerably longer than otherwise.

Zar Circles & Effected by Jinn - his shocking story.

(ii)Zar circles and those who frequent them

The jinn and devils also gain power over and harm those who frequent *the Zar* circles and those who organize them. In those gatherings, which are supposedly held for the purpose of healing, women gather in a place and the jinn dictate their demands to those who organize these circles, such as wearing jewellery and beautiful clothes, wearing their finest adornments, slaughtering certain kinds of birds and daubing the faces of the women with their blood, lighting candles, beating drums, and making the women dance in a frenzied manner to the beat of the drums in a manner that pleases the *Shaytaan*. A woman may not be ill at all, but the jinn may possess her during these evil gatherings.

In the midst of all this excitement, the poor woman thinks that her sickness has gone, but the jinn will soon make more and more demands. 1 low often has women's honour been violated in these gatherings of misguidance which are called *Zar* circles.

I have in front of me a letter from Morocco, from a man who used to organize these circles, from which I will quote in brief. I will quote it for every man who takes his womenfolk to these circles, so that he might learn from it

The writer of the letter says:

What motivated me to write this letter is the suffering I have endured since 1984. The reason for that is, frankly, that I was very negligent. Although I was a teacher and well educated, fluent in Arabic and French, I was addicted to alcohol, I engaged in illicit relationships with women, and I did not pray. From a very young age I saw my parents organizing *Zar* circles in our house. I divorced my first wife in 1974, after having a daughter with her. From that time my only relationships with women were unlawful in nature, with the women who came to my mother for treatment. My role was to collect the birds front them and slaughter them, to write on the candles for them, and to make amulets.

In 1984—after ten years-1 began to suffer from *Waswaas*. Ill saw two men talking together I would think that they *were* talking about me, and usually I would confront people for no reason. In 1985 I got married again, and! stopped drinking, and I.started

pray. But then something else happened. I started to hear my neighbour's voice, when I was in my own house, slandering and insulting me, and I could hear the voices of his wife and daughters too. 1 *even* started to hear the voices of all the neighbourhood residents, slandering me in the worst possible manner, until I lost my patience and started to argue with them. I felt very confused, I could not sleep, and I *became* mentally unstable. Although my neighbour and his wife swore to me that they had not said any such things, I still continued to hear their voices even though they were not there in the *house*.

After a while, I divorced my second wife, after having a child with her, and I went back to drinking and reciting spells.

Fifteen days later, I started to hear voices which no *one* else could hear, even if they were close to me, which made me resort to the magicians. That was something that cost me a lot of money but brought me no relief. Some of these magicians wrote me a schedule for burning incense, some told me to buy camel hairs and other things to burn with the incense, but it was all to no avail. I was in very had shape, feeling constantly anxious, suffering nightmares, hearing voices and *not* tasting my food.

After a while, we sold our house and moved to another, but things stayed the same. The voices did not leave me alone. Sometimes they threatened me, sometimes they told me to commit immoral actions. My friend told me about a magician and I went to him, thinking that I would find relief with him. lie gave me some names and told me to repeat them after *every* prayer. I did what he suggested, but to no avail.(II

Do you not see the evil and immoral things that take place in these gatherings, and how the jinn gained power over the author of this letter who used to organize these *Zar* circles, and over those who frequented them? Beware of taking your womenfolk to these evil gatherings.

To the writer of the letter I say you should do the following:

1- Hasten to repent sincerely from what you have done, and weep for your sins.

2- Go to someone who treats sickness by means of the Noble Qur'aan, the conditions of which *are* outlined in the previous section, so that he can treat you by means of the Qur'aan and beware of the witches (practitioners of witchcraft).

3- Attend prayers in congregation in the mosque regularly.

4- Recite the *Adhkaar (duas/prayers)* for the morning and evening, and the *&dwelt With* which are mentioned at the end of this book.

5- Read a *Juzz' (para)* of the Quiaan each day, and read *Soorah Al-Baqarah* every three days in the house.

6- Give charity as much as you can.

7- Perform some *Nawafil* acts of worship, such as praying *Qiyaam* at night, and observing *Nawafil* fasts, Do that a great deal.

8- Turn to Allaah, make a lot of *Du'aa'* and seek the times when *Du*[t]*aa's* are answered.

Jinn & and; the Human Sickness - Page 81-84 [Download 13mb]

Also visit an Islamic site: http://**JinnDemons.com**

Death

The Man in the Coffin.

Ash-Shaykh `Ali at-Tantawi related that a man who drove a truck in Syria once picked up a passenger to give him a lift. The passenger sat in the back where there was neither roof nor cover.

There was, however, a coffin that had been prepared for burial. It started to rain and the man, noticing that it was a large coffin, decided to seek shelter inside of it. Another passenger came onto the truck and he also made his way to the back. **He happened to choose a seat beside the coffin.** While it continued to rain the second passenger thought that he was alone in the truck. Without warning, the first passenger stuck his hand out of the coffin to see if the rain had subsided. On seeing the hand, the second passenger became terrified, thinking that a dead man in the coffin was rising to life. From the sheer terror and shock of the moment, the man stumbled backwards, fell out of the truck, and smashed his head on the pavement, dying instantaneously.
This unexpected way of dying is how Allah had written for this man to die.

The Bus Driver

At-Tantawi related another story that equally illustrates the unexpectedness of death. A bus full of people was moving when the driver suddenly pressed on the brakes. The passengers asked him what was wrong. He said, "I am stopping for this old man who is waving so that he can get on the bus." They all said in wonder, "We do not see anyone."

He said, "Look at him over there." They repeated that there was no one to be seen. He said confidently, "Now look, he is coming to get in." Now the situation was beyond wonder, and they exclaimed,

"By Allah, we don't see anyone." Then, in an instant, the driver died in his seat.
Thus death came to him in the most bizarre and unexpected of scenarios:

When their term is reached, neither can they delay it nor can they advance it an hour [or a moment]. (Qur 'an 7: 34)

[From: Don't be Sad -By Aaidh ibn Abdullah al-Qarni - Chapter Death.]

http://www.dont-be-sad-alqarni.com/Death.htm

The happy ending of Umar b. Abdul Azeez (Rahimahullah)

Al-Tabari narrates in *Tārīkh'l-Tabari* (4/72):

Fātimah the wife of 'Umar b. 'Abd'l-'Azīz said about his illness, "That night, his shivering became uncontrollable and he couldn't sleep, so we kept a vigil over him and didn't sleep either. In the morning, I told a servant of his known as Marthad, "O Marthad, stay with the *Amīr'l-Mu'minīn* and if he has any single need then at least you are at hand."

We left and fell into a deep sleep due to the previous night spent awake. It was well into the day once we awoke and we went to see ('Umar) and found Marthad sleeping outside the house. I woke him up and said, "What are you doing outside Marthad?!"

Marthad replied, "He told me to get out! He said to me, *"Marthad, leave me! By Allāh, I see something which is neither human or jinn!"*

When I came out, I heard him recite:

تِلْكَ الدَّارُ الْآَخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ

We grant the Home in the Hereafter to those who do not seek superiority on earth or spread corruption: the happy ending is awarded to those who are mindful of God. (al-Qasas, 83)

So I entered the room again and I saw his face turned and his eyes were closed. He had passed away.""

May Allāh have mercy upon him.

"She died a Martyr in her own home..."

Umm Waraqah the Woman Who Died a Martyr's Death In Her Own home

The Righteous Sahaabiyyah "Umm Waraqah Bint Nawfal al-Ansaariyyah" May Allaah be pleased with her, when the prophet went for the ghazwah of Badr she said**,"Grant me permission to go with you, i can treat the sick and maybe Allaah will grant me Matyrdom",** the prophet said to her:"**Stay in your home, for Allaah will give you martyrdom",** and she was therefore called **"the Shaheedah"!**She May Allaah be pleased with her used to read the Qur'an so she asked for permission from the Prophet to have a Mu'athin in her house, and he gave her permission.

She Had two slaves (a male and a female) that would be freed when she died. They got up one night, covered her and strangled her until she died (because they wanted to be freed quickly) and ran away!

The news reached the khaleefah of the muslims Umar Ibn al-Khattab May Allaah be pleased with him, he stood up and said to the people:"Who have knowledge about these two, or the one who saw them, bring them."

They were captured and Umar ordered them to be crucified, and they were the first to be that in madeenah.

in another narration she said to the Prophet **" if you give me permission i would go with you and treat the sick and wounded! and maybe Allaah will give me martyrdom",**The Prophet said to her**:" O Umm Waraqah stay in your home , and Allaah will give you the martyrdom in your house"!**And the prophet would visit her in her home and he made a mua'thin for her! He said:"She had a male and a female slave that would be freed when she died, so they got up to her, covered her and killed her!

When Umar got up he said,"By Allaah, i didnt hear the recitation of my aunt Umm Waraqah last night!" he entered the house and later he saw her covered in a sheet in the side of the house. so he said," The prophet said the truth!" he got up to the minbar and mentioned what happened and said, "bring them to me". when they came he asked them and they confessed that they killed her, so he ordered them to be crucified in madeenah."

['al-Isaabah fee tamyeez as-Sahaabah', by Ibn Hajr al-Asqalaani 8/331]

Ibn Kathir Rahimahullah said about Faatimah bint Nasr al-'attar Rahimahallaah:

"She was among the worshippers who stayed in their homes because of their chastity and modesty. It is said that she didnt leave her home except for 3 occasions.

-First time, from her fathers house to her husbands.
-Second time, from her husbands house to perform hajj.
-And third time, from her husbands house to her grave."

[From al-Bidaayah wan-Nihaayah by Ibn kathir]

Description of Ali that made Mu'awiyah weep

After Ali died , Mu`awiyah bin Abi Sufyan said to Dirar bin Damrah
"Describe 'Ali to me."

"Will you not excuse me from answering you," said Dirar.

"No, describe him," insisted Mu`awiyah.

"Please excuse me from doing so," said Dirar.

"I will not," said Mu`awiyah.

" I will do so, then" said Dirar with a sigh.

"By Allah, he was (far-sighted) and very strong. He spoke with a truthful finality, so that, through him , truth became distinguished from falsehood. He ruled justly, and knowledge gushed forth from him, as did wisdom. He felt an aversion to the world and its (pleasure). He was comfortable with the night and its darkness (meaning he prayed a lot). By Allah he would cry profusely (from fear of Allah); long durations would he spend in contemplation, during which time he would converse with his soul. He showed a liking to coarse garments and lower-quality food. By Allah, it was as if - in his humbleness- he was one of us: when we asked him a question, he would answer us; when we would go to him, he would initiate (the salam); and when we would invite him (to our homes), he would come to us . Yet, in spite of his closeness to us, we would not speak (freely) with him, because of the dignity and honor that he exuded if he smiled, he revealed the likes of straight and regular pearls(his teeth). He honored religious people and loved the poor. The strong person could not hope to gain favors from him through falsehood. And the weak person never lost hope of his justness. I swear, by Allah, that on certain occasions, I saw him in his place of prayer when the night was dark and few stars could be seen; he would be holding his beard and crying the way a very sad person cries; and I would hear him saying,

"O world, O world, are you offering yourself to me? Do you desire me? Never! Never! Deceive someone other than me, I have divorced you for the third time, so that you cannot return to me (metaphorically, of course; he is alluding to the fact that, in islam, the third divorce is final) your life is short, the existence you offer is base, and your danger is great. Alas for the scarcity of sustenance (good deeds), the great distance of the journey, and the loneliness of the road!"

Upon hearing this description, Mu`awiyah's eyes swelled with tears, and not being able to hold them from gushing forth, he was forced to wipe them with his cuffs; and the same can be said for those who were present. Mu`awiyah then said, *"May Allah have mercy on the father of Al-Hasan, for he was, by Allah, just as you described him to be. "*

He then said, *"O Dirar, describe your sadness at having lost him."*

"My sadness"* began Dirar *"is like the sadness of a woman who cannot control her tears or allay her grief after her child , while in her lap, has just been slaughtered."

Dirar then stood up and left. [Sifatus-Safwah 1/66.]
***May Allah be pleased with them both.**

Debate Between Al-Hajjaaj and Sa`eed bin Jubayr.

By Shaykh `Aa'id Abdullah al-Qarnee

Al Hajjaaj kept pursuing the noble scholar Sa`eed bin Jubayr for eight years or more until he eventually found him.

Bin Jubayr was a scholar known for his scrupulous piety and a man of great knowledge and action who was waging jihad to raise the flag of La ilaha ill Allah the uppermost.

When he was arrested - as in the story mentioned by the author of Tuhfatul Ahwadhi - Sa`eed bin Jubayr entered upon al Hajjaaj, so al Hajjaaj told him: "What is your name (and he knew his name well)?"

He answered: "Sa`eed bin Jubayr."

So Al Hajjaaj responded to him saying: "Nay, you are Shaqiy bin Kusayr." (Al-Hajjaaj is playing with words here: Sa`eed means happy and Shaqiy means unhappy, wretched. Jubayr means one who splints broken bones, and Kusayr one who breaks them.)

Sa`eed told him: "My mother knew better when she named me."

So Al Hajjaaj told him: "You are wretched (shaqayta) and your mother is wretched" (shaqiyat - Al Hajjaaj is again playing with words, referring to Shaqiyy - "unhappy/wretched"). Then he told him: "By Allah, I will replace your dunya with a blazing Fire."

Sa`eed said, "If I knew you could do it, I would take you as a god."

So al Hajjaaj told him, "I have gold and wealth."

Bags of gold and silver were brought and spread before Sa`eed bin Jubayr in order to try him.

Sa`eed bin Jubayr said: "O Hajjaaj, if you gathered it to be seen and heard in show-off, and to use it to avert others from the way of Allah, then by Allah, it will not avail you (lan yughneeka) against Him in any way."

So Al Hajjaaj said: "I have a female slave-singer" (al-mughanniyah - al-Hajjaaj continues to play with words, responding in mockery to Sa`eed's words 'lan yughneeka/it will not avail you' with a word that has the same triliteral root). He told her: "Sing for me and entertain me."

Sa`eed bin Jubayr cried, and Al Hajjaaj told him: >"Are you crying out of joy?"

So Sa`eed told him: "By Allah, I do not cry out of joy, but I cry for the slave girl that was subjected to other than what she was created for, for she was not created to sing, and `ood (musical instrument) was not built but for disobedience of Allah."

Al Hajjaaj said: "Take him and turn him to other than the Qiblah. By Allah, O Said bin Jubayr, I will kill you with a killing with which I have not killed any of the people."

Sa`eed said: "O Hajjaaj choose for yourself whatever killing you want, by Allah you will not kill me with a killing except that Allah will kill you with a like of it, so choose for yourself whatever killing you like."

Al Hajjaaj said: "Turn him (wallooh) to other than the Qiblah."

Sa`eed said: "Wherever you [might] turn (tuwalloo), there is the Face of Allah." [Qur'an, 2:115]

Al Hajjaaj said, "Put him under the earth."

Sa`eed said: "From it [the earth] We created you, and into it We will return you, and from it We will extract you another time." [Qur'an, 20:55]

The Death of Al-Hajjaaj

Al-Hajjaaj said: "Kill him."

Sa`eed said: "Laa ilaha ill Allah Muhammadun Rasulullah. Take it, O Hajjaaj, until you meet me with it tomorrow before Allah. O Allah, do not give him authority over anyone after me! O One who cuts up the tyrants, cut up al Hajjaaj!" - and in the same gathering a blister appeared on Al-Hajjaaj's hand and he became enraged like a bull for a whole month - he couldn't sleep from the pain and fatigue, nor could he eat and drink.

Al-Hajjaaj said about himself: "No night has passed except that I saw myself swimming in blood and no night has passed except that I saw as if al Qiyamah took place and that Allah took me to account and that I was killed for whoever I killed with one killing, except Sa`eed bin Jubayr - Allah punished me for killing him with seventy killings."

Allah caused him to die after a month. He is considered wretched and miserable, although he belonged to Muslims. This is because he didn't know the guidance or uprightness and because he couldn't make sense out of his life mission.

Courtesy Of: Islaam.com
Source: Hiwar Bayn at-Taqiyy wa-sh-Shaqiyy

http://kalamullah.com/current-affairs04.html

2 Murders in Afghanistan:

Mawlawi Pasanai Saheb was known for his impartial judgments and rulings. Whoever was brought before him?even if they were relatives or friends?would receive the same treatment and the same judgement. He followed God’s orders as specified in the Islamic shari’a law.

I remember many of the cases we dealt with, but two in particular stick out.

There is a place near Pashmol called Shukur Hill where most sentences against murder cases were carried out. When a convict was led up the mountain to receive his punishment we would secure the area. Twan, also known as Qurban, had slaughtered a man with a knife in cold blood in my childhood village of Charshakha. He was brought to Shukur Hill.

Many muslim fighters had gathered there, and the father of the victim and his family were waiting for him. When Twan was brought onto the empty square the people started to beg the father of the victim for forgiveness, as was the custom in these cases.

The Ulema' explained the virtue of forgiveness, other people offered money, and some commanders pledged weapons. One of the com- manders offered fifty Kalashnikovs and some money on behalf of the condemned man, but the father of the victim could not be convinced to forgive Twan. The on-duty personnel gave him a knife and Twan was brought to him with his hands and legs tied. The father of the victim walked over to him slowly, rolling up his sleeves. He first knelt on the ground then uttered Allahu Akbar loudly and put the knife on Twan's neck.

Taking back the knife and raising it in the air, he started to speak. "Look! God has given me this power. No one can release you from me but God. You are the one who brutally killed my son without any lawful reason. Based on the shari'a, God has given me the right to take revenge for my dear son or to forgive you for sake of God. Forgiveness pleases God more than revenge. I forgive you, so that God

will be pleased with me. Now it is he who shall take revenge when the final day comes".

He threw the knife away and at once people were crying out the takbir, others were firing guns and the people were rushing forward to kiss the hands and feet of the father. Someone untied the hands of Twan but he could not move or talk for a full five minutes. People

congratulated him on this unexpected chance for a new life and told him that he should devote himself to Islam and the worship of God.

"God has shown mercy. Regret your deeds and never even think of actions like these again", he was told.

I was convinced that the man would never commit another crime, but he soon killed again. I also heard that he himself was killed in a robbery a short while later.

My Life with the Taliban [by Mulla Zaeef] - Page 75-76

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Another case that Mawlawi Pasanai ruled on was that of the murder of an entire family and their guest. A man called Mohammad Nabi from Girdi Jangal camp had gone to the house of the baaja or husband of the sister of his former wife. He was warmly welcomed by his wife's sister and her husband. Another guest arrived and dinner was served when night fell and it became dark outside. Mohammad Nabi

and the other guest decided to stay overnight and settled in the guestroom to sleep, while his baaja and her family retired to their rooms.

When everyone was asleep, Mohammad Nabi, a trained butcher by profession, took a cleaver and beheaded the other guest in his room. Then he proceeded through the house killing the entire family room by room; there were eleven victims in total: a woman, two men and

eight children including a six-month old baby. Before he left the house, he chopped all the bodies into pieces and brought them down to the basement. He was arrested in Panjpayi Camp in Baluchistan by the Muslim fighters and brought to Kandahar, where he confessed to the crime but never explained why he did it. During the court sessions and while in prison Mohammad Nabi would often say that he should be killed, but never told us why he had butchered the family of his baaja. More than once he said he wanted to be killed. In his

dreams he could see the small children, their limbs in his hands, blood everywhere. Every night they would come to him and ask him why he had so brutally killed them. "What did we do?" they would ask him. Mohammad Nabi could not sleep; "my heart is heavy, please have mercy and kill me soon", he often told the judge. He was condemned to death and the sentence was due to be carried out at the

riverside between Kushkak and Nelgham. Relatives and friends of the family had come with their guests.

They had selected two men?one from each family?to avenge the deaths of their relatives. The two men were both brothers of a victim. When Mohammad Nabi was brought before them at the riverside no one asked for forgiveness. Neither the mullahs nor the people said

a word, even though Mawlawi Pasanai Saheb had instructed the Ulema' to ask for mercy and to pray for him. Not even the friends or family of Mohammad Nabi had come to collect his body. I went to Judge Maw-lawi Saheb. I asked for permission to have Mohammad Nabi perform two rak'at [2 units of prayer] and that he should be instructed to utter the kalima [testimony of Islamic belief]. With the permission of Mawlawi Saheb I went to Mohammad Nabi. I told him that the relatives had arrived and that they would avenge what he had done. Now would be the time for him to perform a last prayer towards the Ka'aba and proclaim the creed of faith. But Mohammad Nabi looked straight at me and said, "Just kill me now. I can still see those limbless children in my hands. I can't pray or pro- claim the creed of faith".

I was surprised and astonished by his words. I begged him to reconsider. I tried to change his mind for a long time but all he would say is, "Just kill me". Finally Mawlawi Saheb told me to leave him alone. I was pleading with him until the very last moment when

he was shot by the heirs of his victims. He died without praying or uttering the kalima.

The victims' families became ecstatic after he was shot; people screamed and threw their turbans in the air. For me, Mohammad Nabi was proof that a cruel man will die without even being able to pray or proclaim his faith. If a man is not guidedby God himself, no experience or amount of suffering will show him the right path.

My Life with the Taliban - [by Mulla Zaeef] Page 76-78:
http://kalamullah.com/Books/Life%20With%20The%20Taliban.pdf

The Story of Sara, the Australian Model.

This a true story that happened with a caller to Islam from Egypt called Amr Khalid, he said three days ago I received an e mail from a young lady from Australia, and the e mail reads as follows: and I quote:

I am a young Lebanese lady that has a Muslim father and a Christian mother, for the first ten years of my life I lived in Lebanon then we migrated to Australia which brought an end to my relationship to my connection with the Middle East.

I am currently 22 years of age and after migrating to Australia, my association with my religion also ended completely. The only thing I know is that I am a muslimah, thats it.

I dont know what the Quran looks like, I dont know how to pray and the religion plays no significance in my life. My mother and father separated each one re-marrying another person. I entered university, my mother and father left Australia living me behind alone with no family, no brothers and sisters, I know nothing about my ancestry in Lebanon, I lived alone and I had to work to spend on myself, I attended university in the morning and worked at the bar in the evening, I have a boyfriend and have not left out any haram except having done it without any shame.

I am fully westernised, I know a little bit of Arabic and because I am extremely beautiful, I joined the beauty competition in New Zealand and won in this competition, I am planning to join a beer competition in New Zealand and I am currently modelling for magazines.

During this time I used to visit a Lebanese family residing in Australia and I saw a Ramadan episode on television talking about modesty, the episode had its web addressed displayed. I went through a nervous breakdown; it was as though this episode was addressing me directly. I am sending you this e mail to ask, is it possible for Allah to accept me, in other words forgive me?

And this is where Sarahs e mail ends. Subhanallah!

No matter how long a persons imaan is, the soul of a person longs for its creator just as the stomach hungers for food so too does the soul long for Allah, this caller to Islam wrote back advising her about the conditions of repentance and that Allah will of course forgive her if she repents.

Two days later she contacts Amr Khalid and she says:

I have repented to Allah and I have left my boyfriend and promised never to see him again, after another two days she contacts him and she says: *I want to learn how to pray*, then another two days passed and she says: I would like some Quranic audio tapes, so he sends her some tapes via DHL Korea.

A week goes by and he doesnt hear from her until she contacts him and informs him that she has retracted her beauty title of that particular city, then came the surprise, she contacted him saying,

I have put on the hijab, however the story doesnt end here, two days after putting on the hijab she experiences a sharp pain so she goes to the doctor who diagnosis her with brain cancer and that her days are limited, she enters the hospital to be operated on, the success rate of this operation as informed by the doctors in Australia is 20 percent, this is what the doctor said. As for Sarah, listen to what she had to say, she said:

I am pleased to meet Allah, I am happy that I repented prior to finding out about my illness, I dont know whether my mother and father will know about my situation, If I live, I will support your website, for this website is my window to Islam.

To Allah we belong, and to him is our return.

May Allah have mercy on Sarah who died at the age of 22.

They buried her with the Muslims in New Zealand, prior to her death, she sent a short letter to Amr Khalid saying:

I lived far away from my lord for 22 years but I repented and turned back to Allah 3 weeks ago, I dont know many Muslims besides you and this internet forum, I urge you to make dua for me that Allah has mercy on me and to forgive me, make dua to Allah to guide my mother for she does not know anything about me.

- Signed Sara.

Man dies in Prostration/Sajdah in Masjid an-Nabawi

[Mosque of the Prophet Muhammad (sal Allahu alayhi wasalam) in Medinah]



-http://i256.photobucket.com/albums/hh162/speed2kx/nice%20islm%20pics/ajdatw9jv2.jpg
-http://img156.imageshack.us/img156/1557/ajdatw9jv2.jpg
- http://www.youtube.com/watch?v=US8PpLN716k

NOTE: the Faces in the photo are blurred.

“If Salih recites infront of me, he will kill me..”

Name: Mas'ud ad-Darir
Kunyah: Abu Juhayr
Status: Later generations
Location: al-Basrah, Iraq

Salih al-Mirri narrated:

"Malik bin Dinar said to me: "Come by tomorrow, O Abu Salih, for I have promised a group of the brothers that we would go visit Abu Juhayr Mas'ud ad-Darir in al-Jiban so that we could give him our greetings."

And this man, Abu Juhayr, had secluded himself in a nearby village and devoted himself to worship, and he never used to enter al-Basrah proper except on Fridays during the time of the prayer, then he would return to his home as soon as it was over.

The next day, I made my way to Malik's home on the way to al-Jiban to find that he was already ahead of me on the way, and with him was Muhammad bin Wasi', Thabit al-Binani and Habib. When I saw them all together, I said to myself "By Allah, this is indeed a day of joy!"

So, we left together to go see Abu Juhayr.

Whenever Malik would come across a clean area, he would say to Thabit: "Pray here, because it might be that tomorrow, this piece of earth will testify on your behalf," and then Thabit would pray there.

We then kept walking until we arrived to Abu Juhayr's residence, where we asked about him. We were told that he was just about to come out to leave for the prayer, so we waited for him. Eventually, a man that you could say had just emerged from his grave came out of the house, came to a man standing nearby, and took him by the hand to the nearby *masjid*. They stood at the door of the *masjid* briefly talking, then he (Abu Juhayr) entered and prayed for as long as Allah Willed, then he called the *Iqamah* and we prayed behind him.

When he completed his prayer, he sat as if he was heading an important meeting, and the people unanimously came by to greet him. So, Muhammad bin Wasi' stepped forward to greet him, as well. Abu Juhayr replied to his greeting and said: "Who are you? I do not recognize your voice." He said: "I am from the people of al-Basrah." Abu Juhayr replied: "What is you name, may Allah have Mercy upon you?" He said: "I am Muhammad bin Wasi'." Abu Juhayr said: "Welcome; you are the one whom these people - and he pointed towards al-Basrah - say is the best of them? Sit down." So, he sat down.

Then Thabit al-Binani got up and greeted him, so he returned his greeting and asked: "Who are you, may Allah have Mercy upon you?" He replied: "I am Thabit al-Binani." Abu Juhayr said: "Welcome, Thabit al-Binani. You are the one that the people of this town say stand the longest in prayer? Sit, for I had been wishing from my Lord to meet your likes."

Then Habib Abu Muhammad got up and greeted him, so he returned his greeting and asked: "Who are you, may Allah have Mercy upon you?" He replied: "I am Habib Abu Muhammad." Abu Juhayr said: "Welcome, Abu Muhammad. You are the one that these people claim never asks Allah anything except that it is given to you? Sit, may Allah have Mercy upon you." So, he took his hand and sat him down next to him.

Then Malik bin Dinar got up and greeted him, so he returned his greeting and asked: "Who are you, may Allah have Mercy upon you?" He replied: "I am Malik bin Dinar." Abu Juhayr said: "*Bakh bakh* (an Ethiopian expression of happiness) Abu Yahya! If you are as they say, then are you, as these people claim, the most abstentious from the worldly life of them all? Sit now, for everything that I have ever wanted from my Lord in this world has now been given to me."

Then I got up to greet him, and the others began speaking over my voice, so Abu Juhayr said to them: "Remember how you will be tomorrow between the Hands of Allah on the gathering of the Resurrection." I then greeted him, so he returned my greeting and asked: "Who are you, may Allah have Mercy upon you?" I replied: "I am Salih al-Mirri." He said to me: "You are the young reciter? You are Abu Bishr?" I said: "Yes."

He told me: "Recite, Salih." So, I began to recite, and I did not get past seeking refuge with Allah except that he had already become overwhelmed. He then told me to start again, so I did and recited {***"And We shall turn to whatever deeds they did, and We shall make them as scattered floating particles of dust."***} [*al-Furqan*;23]

He then collapsed and turned over on his face, and part of his body was exposed as it began moving around as a bull would, then his body became still. We looked at him and saw that his soul had been extracted (he had died).

So, we went out and asked if there was anyone that would tend to him. We were told that there was an elderly woman who used to come and serve him on some days, so we sent for her. She came and said: "What happened to him?"

We said: "The Qur'an was recited in his presence, so he died."

She said: "It was befitting of him, by Allah. Who was the one who recited for him? It might be that he is a righteous reciter."

We said: "Do you know who Salih is?"

She said: "I do not know him, except that I used to often hear him (Abu Juhayr) say: "If Salih recites in front of me, he will kill me.""

We said: "Well, he (Salih) is the one who recited in front of him," and they pointed to me.

So, we prepared his body and buried him, may Allah have Mercy upon him."

Imam Abu Yusuf's last moments

Ibraaheem Ibn Jarraah says : "I came to visit Imam Abu Yusuf during his final illness. He was unconscious but he opened his eyes and looked at me.

He then asked : "O Ibraaheem, is it better for a person performing Hajj to stone the Jamaraat while on foot or on a conveyance?"
I replied : "On foot."
He answered : "That is incorrect."
I then replied : "On a conveyance."
Again he replied : "That is incorrect."

He then proceeded to give the correct answer himself : "If after pelting one stands to make dua, then it would be better to be on foot. But, if after pelting one does not remain to make dua, then it would be better to be on a conveyance."

I rose to leave, but I had not even reached the door of his home when I heard the women of the household cry that he had passed away. Had there been anything more beloved to him than discussing the knowledge of Islam he would surely have engaged in it at this critical time as this was a time of distress and sadness."

(Al-Bahr ur-Raaiq, Fathul Qadeer)

My son, he was a reckless man.. He said; "“When they place me into the grave raise your hands to Allah, and invoke Him to forgive me..."

One day, Ibban bin Saleh left the company of Anas bin Malik (radiAllahu anhu) and began to walk in the marketplace, when suddenly, 4 men carrying a bier with a corpse on it passed by.

Ibban then exclaimed, *“Strange indeed!”* The marketplaces of Basrah are filled with people, yet only 4 people are following this funeral procession; verily, I will make it 5.”

Before they reached the graveyard, and when it was time to pray over the deceased, Ibban asked others, *“Who among you is the guardian (or relative) of the deceased, so that he can lead the funeral prayer?”*

The others answered in unison, “In terms of closeness to the deceased, we are all equal. So you (i.e., Ibban) lead the prayer.”

They prayed over the deceased, finished their march to the graveyard, and buried the corpse. When all was said and done, Ibban said, “I ask you by Allah, tell me the truth about this dead person (we just buried).”

They said, “None of us knows the story of this dead person; we are simply workers: a woman paid us to carry the corpse (and to bury it).”

Ibban turned around and saw a woman approaching the grave they had just dug; she sat over the grave for a while and then stood up, laughing.

After going up to her, Ibban said, “By Allah, this is strange indeed! A woman laughing over the grave of her deceased (relative or friend).”

“Why are you prying into that which does not concern you?” the woman said.

“Inform me (about what just happened),” insisted Ibban.

“Indeed, I am Ibban, servant of Anas bin Malik (radiAllahu anhu), who was the servant of the Messenger of Allah (sal Allahu alayhi wa salam).”

“Had it not been for the fact that you are who you are, O Ibban, I would never have told you my story. The deceased (in this grave) is my son. He was a reckless person who did wrong to his own self. Last night, he became very sick, and so he called me to him. When I went to him, he requested [as a dying man] that I follow all of his instruction. I told him to say anything, and that I would comply with his wishes. He told me not to inform anyone about his death. He then said,

“When they place me into the grave raise your hands to Allah, and invoke Him to forgive me. And say:

O my God, I am indeed pleased with him, so You too be pleased with him. O my mother, stand up now, place

your foot on my face and say: This is the reward of the one who disobeys Allah 'Azza wa-jall (the possessor of might and majesty).'

I did as he asked, and by the time I lifted my foot from his face, he was dead. I then hired these four men to wash the corpse, enshroud it, carry it to its grave, and then to bury it.

When they walked away, I approached the grave, raised my hands, and said, *'O Most Merciful of the merciful ones, O Most Generous of the generous ones You indeed know our secret and open realities; indeed, You know what is apparent and what is hidden. Indeed my sinning, erring son invoked You by dint of his poor, humble mother being pleased with him. Indeed, I am pleased with him, so You too be pleased with him.'*

I then heard a voice from inside of the grave say to me, 'Go, my mother, for I have returned to the Most Generous Lord, Who has indeed forgiven my sins.' That is what made me laugh and walk away in such a happy state."

[1] Al-Mawa'iz Wal-Majalis, pg 194-195

"Glimpses of the Lives of Righteous People" (compiled) by Majdi Muhammad Ash-Shahawi (c) Maktaba Dar-us-Salam, 2004

SUDDEN DEATH

from Fear of Allah *'Azza wa-jal*

A righteous man said;

"I once sat in the gathering of a preacher who spoke so well and with such eloquence that he moved everyone that was present into tears.

Upon hearing the preacher mention the Hellfire and the punishment that Allah ('Azza wa-jal) prepared for those who disobey Him - A Young man who was present let out a loud cry;

'Alas, my grief that I was undutiful to Allah. I have wasted my life, forgotten my death, and done little in terms of good deeds.'

He then faced the Qiblah and said, 'O Allah, I turn towards You this day (and this moment), repenting to You with a repentance that is not tainted by a desire for anyone other than You to see me worshipping You. So accept, in spite of my shortcomings. Forgive me and have mercy on me in my loneliness. My God, to You do I return with all of my limbs, sincerely from my heart. Utter ruin will be my lot if you do not accept me.'

He then fell down unconscious. We tried to move him, but he wouldn't budge he was dead. May Allah have mercy on him."

And for him who fears to stand before his Lord are two gardens [of Paradise].

[Surah ar-Rahman 55:46]

Al-Mawa'iz Wal-Majalis, pg 65

"**Glimpses** of the Lives of Righteous People"
(compiled) by Majdi Muhammad Ash-Shahawi

Stories of Bad Death: "Say Laa ilaaha illallaah." So he replied, "King! Rook! Checkmate!" and then he passed away."

Taken from: "Say, 'Laa ilaaha illallaah!'" Instead he said, "King! Rook! Checkmate!" « Gifts of Knowledge

Ibn al-Qayyim said, "So it may become impossible for him to pronounce the *shahaadah*, as many people have witnessed happen to those on the deathbed, such that it was said to some of them:

"Say *Laa ilaaha illallaah.*" So he replied, "Aaah! Aaah! I cannot say it!"

And it was said to another, "Say *Laa ilaaha illallaah.*" So he replied, "King! Rook! Checkmate!" and then he passed away.

And it was said to another, "Say *Laa ilaaha illallaah.*" So he started singing irrationally, saying, '*Taatinaa tinintaa,* [no meaning, just irrational singing]' and then passed away.

And the same was said to another, so he replied, "And how will what you are saying help me when I left no sin except that I committed it?" and then he passed away without saying it.

And the same was said to another, so he replied, "And how will that benefit me? And I don't know if I have ever prayed a single time to Allaah?" and then he passed away without saying it.

And the same was said to another, so he replied [talking about himself], "He is a disbeliever in what you say," and then he passed away.

And the same was said to another, so he replied, "Every time I want to say it my tongue withholds."

And someone who was present at the death of someone who would beg told me that [they told him to say the *shahaadah*] so he started saying, "For Allaah's Sake. A penny for Allaah's Sake," until he passed away.

And a trader told me that he was present when one of his relatives was on his deathbed, so they told him to say *Laa ilaaha illallaah* and he was saying, "This piece is cheap. This is a good buy. This is such and such," until he passed away.

So if the devil has gained mastery over the servant in the state when his mind is present and his strength [is also present] and he has complete cognizance, and has employed him in committing whichever acts of disobedience to Allaah he wants him to do, and has made him unmindful of the remembrance of Allaah the Most High, and has paralysed his tongue from remembering Him and his limbs from obeying Him–then what does one think will be the case when his strength breaks down and his heart and soul become preoccupied with the death pangs that he is in?

And [all the while] Shaitaan will have gathered all of his strength and determination and assembled everything that he is capable of to avail his opportunity concerning him–for that is the last action.

So the strongest his Shaitaan will be against him will be at that time, and the weakest he [i.e., the person] will be will be at that time.

So who do you think will be safe from that? So it is there that, **"Allaah keeps firm those who believe, with the firm word [i.e., 'the firm word' is *Laa ilaaha illallaah*], in the worldly life and in the Hereafter. And Allaah sends astray the wrongdoers. And Allaah does what He wills."** Ibraaheem 14:27

So how can someone whose heart Allaah has made heedless from His remembrance and who has followed his desires and whose affair is ever [in] neglect be granted the success to have a good ending?

Thus far away–the one whose heart is distant from Allaah the Most High, heedless of Him, worshipping his own desires, a slave to his lusts, his tongue dry from ever remembering Allaah [i.e., not moist with His remembrance], his limbs incapacitated from obeying Him actively working to disobey Him–far away [is such a person] from being granted the success to have a good ending."

Ad-Daa wad-Dawaa, pp. 91-92, slightly edited.

Stories of Good Death: "Say Laa ilaaha illallaah." So he replied, For the like of this (Paradise) let the workers [on earth] work.."

Taken from: "Say, 'Laa ilaaha Illallaah ...'" so he said ... | Part Two « Gifts of Knowledge

You can find the first part here.

Salaam ibn Sualimaan al-Muzani

Hammaad ibn Zaid said, "I visited Salaam Abul-Mundhir while he was going through the agonies of death. So someone started to remind him to say, '*Laa ilaaha illallaah.'* But he didn't say it and that grieved me. Then the *muadhin* started to pronounce the call to prayer on the minarets of the *Jaami'* Mosque, saying, '*Ashhadu an Laa ilaaha illallaah!'* So Salaam said, 'I bear witness that none has the right to be worshipped except Allaah, nothing except what He will takes place in the Heavens or the earth!'

Then he passed away, may Allaah have mercy on him."
Zuhd of Imaam Ahmad, p. 369.

Aamir ibn Abdullaah ibn az-Zubair

Az-Zubair said, "My uncle, Mus'ab said, 'Aamir ibn Abdullaah az-Zubair heard the *muadhin* [making the call to prayer] whilst he was on his deathbed, and his house was close to the mosque. So he said, 'Take me by my hand.' So it was said to him, 'You are ill.' So he said, 'I hear the Caller of Allaah [i.e., the *muadhin*] and I don't respond?!' So they took him by the hand and he entered [the mosque] while they were praying *maghrib*. He prayed a *rak'ah* with the Imaam and then passed away. May Allaah have mercy on him.'"

At-Tamheed, Ibn Abdul-Barr, (20/93).

Ibrahim ibn Haani

Abu Zakariyyaa ibn Ziyaad said, "I was present at the death of Ibrahim ibn Haani. He said, 'I'm thirsty.' So his son brought some water, so [Ibrahim ibn Haani] said, 'Has the sun set?' He replied, 'No,' so he refused the water and said, **'For the like of this let the workers [on earth] work.'** [Saafaat 37:61] Then he passed away, may Allaah have mercy on him."

Taarikh al-Islaam of adh-Dhahabi, 20/63.

Ismaa'il ibn Ahmad ibn Ibrahim al-Ismaa'ili

He passed away half way through the month of *Rabee'ul-Aakhir*, on Friday night … so he passed away, as an honour for him from Allaah, during *maghrib* prayer whilst he was reciting, **'It is You we worship and You we ask for help.'** [Faatihah 1:5]. May Allaah have mercy on him.

Siyar A'laam an-Nubalaa of adh-Dhahabi, 17/88.

Humaid at-Taweel

He passed away while he was standing, praying, in 142ah.

Hilyatul-Awliyaa, 7/329.

Abu Bakr al-Naqqaash

Abul-Hussein ibn al-Fadl al-Qattaan said, "I was with Abu Bakr al-Naqqaash whilst he was on his deathbed, on a Tuesday with three nights remaining in the month of *Shawwaal* in the year 351ah. So he started to move his lips and [say something] which I did not understand. Then he called out at the top of his voice:

'For the like of this let the workers [on earth] work!'
'For the like of this let the workers [on earth] work!'
'For the like of this let the workers [on earth] work!' [Saafaat 37:61]

Three times, then his soul left him."

Taarikh Baghdaad of al-Khateeb al-Baghdadi, 2/205.

Zurarah ibn Abi Awfaa

He was the head judge of Basrah and he passed away whilst he was in *sajdah*.

Tahdheeb al-Kamaal, 9/340.

Abdul-Aziz ibn Abu Haazim

He passed away while he was in *sajdah* in 180ah, and he was eighty-two years old.

Mashaahir Ulemaa al-Amsaar of Ibn Hibbaan, p. 142.

Umar ibn Aamir as-Sulami, al-Basri, al-Qaadi

Abu Zur'ah said, 'He passed away whilst he was in *sajdah.'*
Tahdhib al-Tahdhib, 7/410.

Ya'qub ibn Ibrahim al-Bazzaaz

He passed away in the year 323ah on Friday night and was buried on Friday, and it was in *sajdah* that he passed away.
Taarikh Baghdaad of al-Khateeb al-Baghdadi, 14/293.

Mujaahid ibn Jabr

From Fadl who said, 'Mujaahid passed away whilst he was in *sajdah*.'
Athibaat indal-Mawt, p. 138.

Ahmad ibn Muhammad ibn Jumu'ah al-Hanbali

Musa ibn Mamluk mentioned, and he was from the righteous, that he was present at the time of his death. So he [i.e., Ahmad ibn Muhammad] began to recite *Surah Ra'd*. When he got to, **'Its fruit is lasting and its shade …'** [Ra'd 13:35]his soul left him.
Taarikh Baghdaad of al-Khateeb al-Baghdadi, 14/293.

Abdullaah ibn al-Akram al-Misri al-Nu'maani

Some of our Shaikhs reported from Atiq al-Umari that he visited Abdullaah ibn al-Akram with a group of people on the night he passed away. So they said to him, 'Won't you say the *shahaadah*?' So he said it and then said, **'For the like of this let the workers [on earth] work!'** [Saafaat 37:61] and then he passed away.

And Ibn Sayyidin-Naas mentioned from someone who told him that at the time of his death he was saying both *shahaadah's* and then he said, 'I have succeeded by the Lord of the *Ka'bah!'* and then he passed away.
Ad-Durur al-Kaaminah, 2/250.

Muhammad ibn Amr ibn Yunis as-Susi

He passed away in *Muharram* in the year 259ah on the Makkah road coming back after having performed *Hajj*. He passed away whilst he was in *sajdah*. And he was one hundred years old.
Mawlid al-Ulemaa wa wafayaatihim, of Rib'i, 2/570.

Muhammad ibn al-Hussain al-Mazrafi

He passed away whilst in *sajdah* on the first day of the year.
Al-Ibar fee Khabar min Ghair of adh-Dhahabi, 4/72.

Abdullaah ibn Ali al-Kaazruni

It is authentically reported from someone who was present at the time of his death that he heard him, while in the pangs of death, saying, 'I don't know you, O Devil!' or, 'You are the devil. I bear witness that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah.' Then he passed away.
Ad-Daw al-Laami, of as-Sakhaawi, 5/34.

Musa ibn Ali ibn Musa az-Zarzaari

He passed away whilst in *sajdah* on the eleventh of *Rajab* in the year 730ah.
Ad-Durur al-Kaaminah, 4/739.

Musarrah ibn Muslim ibn Rabee'ah al-Hadrami

When he was on his deathbed, may Allaah have mercy on him, he started reciting the Quraan. So when he read the Saying of Allaah in *Surah Taa Haa* [the twentieth *surah*], **'... and I hastened to You, my Lord, that You be pleased,'** [Taa Haa 20:84] he passed away.'
Tarteeb al-Madaarik wa Taqrib al-Masaalik, of al-Qaadi Iyaad, 6/270.

Ali ibn Hasan as-Sairafi

This Shaikh passed away whilst he was praying *witr*. He recited, **'Say, 'He is Allaah, [who is] One!'** [al-Ikhlaas 112:1] then when he got to, **'Nor is there to Him any equivalent,'** [al-Ikhlaas 112:4] he passed away.
Dhail Tarikh Baghdaad, 18/329.

Shu'aib ibn Hussain al-Andalusi

The last thing he said was, 'Allaah is the Ever-Living!' Then he passed away.

Siyar A'laam an-Nubalaa of adh-Dhahabi, 21/219.
All taken from, *Akhbaar Mawt as-Su'adaa* of Abdur-Rahmaan al-Jumaizi.

‘O evil Shaykh (old man), Do you know why I forgave you?’

Abu Bakr as-Saidalaani reported that he heard Salim bin Mansur bin ‘Ammar say,

“Upon seeing my father in a dream, I asked him, ***‘What did your Lord do with you?’***

He answered : ‘**Indeed, my Lord drew me near and close and he said to me:**
‘O evil Shaykh (old man), Do you know why I forgave you?’

I said: **‘No, O my Lord.’**

He said : **‘You sat before people in a gathering one day and you made them cry.**

Among them was one of my slaves who had never before cried from fear of me and so I forgave him and forgave everyone in the gathering for him; and you were among the ones I donated to him (among the ones that I forgave for him)’

I Entered the Hellfire because of Three...

It was narrated that one of the students of al Fudayl ibn ‘Iyaad was close to passing away, so al Fudayl entered upon him, he sat by his head and started reading Surat Yaaseen.

His student said: “My teacher, do not read it.”

So he remained silent. He then tried to get him to say the Shahaadah, he said: “Say Laa Ilaaha ila Allaah.”

He said: “I will not say it because I am free from it.” He died upon that.

Al Fudayl returned to his house, he cried for forty days, not leaving his home. He saw his student in a dream being dragged into the Hell fire, he said to him; “With what did Allaah remove the know-how from you, while you were amongst my most knowledgeable students?”

He responded: “With three things;

- **The first:** Nameemah.

- **The second:** Jealousy.

- **The third:** I had an illness, so I went to a doctor and asked him about it. He told me that I must drink a cup of alcohol once a year, if I do not the illness would remain with me, so I used to drink it.”

http://www.subulassalaam.com/articles/article.cfm?article_id=78

“O Allah take my soul without me feeling any pain”

Abu Hurairah (ra) narrated: The Messenger of Allah (sal Allah alayhi wasalam) said: ***“The Shaheed feels nothing from the agony of death except like one of you would feel from a sting of an insect.”*** 301 [Tirmithi, al Nasa’i, Ibn Majah, al Bayhaqi, Ahmad and al Darimi]

In Majmoo’ al Lata’if it mentions that a man said:

“O Allah take my soul without me feeling any pain”

One day while he was walking in a farm he felt tired so ***he lay down to sleep.***

Some nonbelievers approached him and cut off his head.

One of his friends saw him in a dream and asked him about himself.

He said: ***“I slept in a farm and when I opened my eyes, I was in Paradise!”***

[Abdullah] Ibn al Mubarak mentions a similar story about two Muslim prisoners of war. They were threatened by the leader of the nonbelievers to give up their religion. When they refused he threw them in a container that had oil boiling for three consecutive days. Due to the extreme heat of the oil, shortly after they were thrown in it their bones stuck out from the surface.

Later on their brother saw them in a dream and asked them about their condition. They said:

“It was only that first dip into the boiling oil and then we went straight to al Firdaws! (the highest level of Paradise)”

Mashari al Ushwaq. p88

Two Companions, one in Paradise and the other in Hell.

Indeed, you [disbelievers] will be tasters of the painful punishment, And you will not be recompensed except for what you used to do -

But not the chosen servants of Allah. Those will have a provision determined - Fruits; and they will be honored. In gardens of pleasure. On thrones facing one another. There will be circulated among them a cup [of wine] from a flowing spring, White and delicious to the drinkers; No bad effect is there in it, nor from it will they be intoxicated.
And with them will be women limiting [their] glances, with large, [beautiful] eyes, As if they were [delicate] eggs, well-protected.

And they will approach one another, inquiring of each other. A speaker among them will say, **"Indeed, I had a companion [on earth] Who would say, 'Are you indeed of those who believe That when we have died and become dust and bones, we will indeed be recompensed?'"**

He will say, "Would you [care to] look?" And he will look and see him in the midst of the Hellfire. He will say, "By Allah , you almost ruined me. If not for the favor of my Lord, I would have been of those brought in [to Hell].

(Quran Saffat 37: 38-57)

Abu Ja`far bin Jarir recorded that Furat bin Tha`labah Al-Bahrani said concerning the Ayah,

(إِنِّى كَانَ لِى قَرِينٌ)

(Verily, I had a companion)

"There were two men who were [business] partners and had collected eight thousand Dinars.

One of them had a craft [skill] and the other did not. The one who had a craft said to the other, `You do not have a craft, so I think I will divide the money with you and leave you.' So he left him.

Then the man bought a house, belonging to a king who had died, for the price of one thousand Dinars. He called his companion and showed him the house, saying, `What do you think of this house I bought it for one thousand Dinars.' He said, `How beautiful it is.' When he went out he said, *`O Allah, this companion of mine has bought this house for one thousand Dinars; I ask You for one of the houses of Paradise -- and he gave one thousand Dinars in charity.'*

Then as much time passed as Allah willed should pass. **The first man married a woman with a dowry of one thousand Dinars**, and invited his companion and made food for him. When he came, he said, `I have married this woman with a dowry of one thousand Dinars.' He replied; `How beautiful this is.' And when he left, he said, *`O Lord, my companion has married a woman with a dowry of one thousand Dinars; I ask you for a wife from among Al-Hur Al-`Iyn'* -- and he gave one thousand Dinars in charity.

Then as much time passed as Allah willed should pass. **Then the first man bought two gardens for two thousand Dinars**, then he called his companion and showed them to him. He said, `I have bought these two gardens for two thousand Dinars.' He replied, `How beautiful this is.' When he came out, he said, *`O Lord, my companion has bought two gardens for two thousand Dinars; I ask you for two gardens in Paradise'* -- and he gave two thousand Dinars in charity.

Then the angel came to them and took their souls in death. He took the one who had given his money in charity and put him in a house that he liked. There, there was a woman who was so beautiful that the ground shined under her, then he (the angel) took him to two gardens and gave him other things which are known only to Allah.

The man said, `This is like a man who has such and such.' The angel said, `That is exactly what it is; this house, these gardens and this wife are all for you.' The man said, `I had a companion who used to say: Are you among those who believe' It was said to him, `He is in Hell.' He said, `Will you look down' So he looked down and saw him in the midst of Hell.

At this, he said:

(قَالَ تَاللَّهِ إِن كِدتَّ لَتُرْدِينِ - وَلَوْلاَ نِعْمَةُ رَبِّى لَكُنتُ مِنَ الْمُحْضَرِينَ)

(By Allah! You have nearly ruined me. Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell).)"

Nawfal said to Abdullah ibn al Mubarak (after Abdullah's death): "What did Allah do with you?"

Nawfal said, 'I saw Ibn al-Mubarak in my dream and so I said to him, **'What did Allah do with you?'** He said, ***'He has forgiven me due to my journeys in search of Hadith. Upon you is to adhere to the Qur'an, upon you is to adhere to the Qur'an.'***

Isma'il ibn Ibrahim al-Musaysi once saw al-Harith ibn 'Atiyyah in a dream and he asked him (about his state). He said, 'I have been forgiven.' He then said, **'And what about Ibn al-Mubarak?'** He said, ***'Bakh bakh!*** (an expression of surprise) **He is in the 'Illiyeen (Book of records for the righteous) who come to [meet] Allah twice every day.'**

Abu Hatim al-Farbari said, **'I saw Ibn al-Mubarak (in my dream) standing at the door ofParadise with a key** in his hand. I said, 'What made you stand here?' He said, **'This is the key to Paradise which I am to return to the Messenger of Allah** (sallallahu `alayhi wa sallam). He (the Prophet) said, ***'Until I visit the Lord, be my trustworthy one in the Heavens just like you were my trustworthy one on the earth.'***

Source: Siyar al A'lam al-Nubala

Download book: **Biography of Abdullah ibn al Mubarak p23:**

http://www.kalamullah.com/Books/biography-abdullah-ibn-al-mubarak.pdf

"..You people are Allaah's witnesses on earth..."

1) Narrated Anas bin Malik, :

A funeral procession passed and the people praised the deceased. The Prophet said, "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased. The Prophet said, "It has been affirmed to him". 'Umar bin Al-Khattab asked (Allah's Apostle (p.b.u.h)), "What has been affirmed?" He replied, "***You praised this, so Paradise has been affirmed to him; and you spoke badly of this, so Hell has been affirmed to him. You people are Allah's witnesses on earth.***"

Sahih al-Bukhari

2) Narrated Abu Al-Aswad:

I came to Medina when an epidemic had broken out. While I was sitting with 'Umar bin Al-Khattab a funeral procession passed by and the people praised the deceased. 'Umar said, "It has been affirmed to him." And another funeral procession passed by and the people praised the deceased. 'Umar said, "It has been affirmed to him." A third (funeral procession) passed by and the people spoke badly of the deceased. He said, "It has been affirmed to him." I (Abu Al-Aswad) asked, "O chief of the believers! What has been affirmed?" He replied, "I said the same as the Prophet had said, that is: ***if four persons testify the piety of a Muslim, Allah will grant him Paradise.***" We asked, ***"If three persons testify his piety?"*** He (the Prophet) replied, ***"Even three."*** Then we asked, ***"If two?"*** He replied, ***"Even two."*** We did not ask him regarding one witness.

Sahih al-Bukhari

"Allaah will put in Paradise any Muslim for whom four have testified to his goodness."

حدثنا عبد الله بن يزيد حدثنا داود يعني ابن أبي الفرات حدثني عبد الله بن بريدة عن أبي الأسود الديلي قال

أتيت المدينة وقد وقع بها مرض فهم يموتون موتا ذريعا فجلست إلى عمر بن الخطاب رضي الله عنه فمرت به جنازة فأثني على صاحبها خير فقال عمر رضي الله عنه وجبت ثم مر بأخرى فأثني على صاحبها خير فقال وجبت ثم مر بالثالثة فأثني على صاحبها شر فقال عمر رضي الله عنه وجبت فقلت وما وجبت يا أمير المؤمنين قال قلت كما قال رسول الله صلى الله عليه وسلم **أيما مسلم شهد له أربعة بخير أدخله الله الجنة قال** **قلنا أو ثلاثة قال أو ثلاثة فقلنا أو اثنان قال أو اثنان** **ثم لم نسأله عن الواحد**

Abul-Aswad narrated that he came to Madeenah during the time of an epidemic and he sat next to 'Umar ibn al-Khattaab. When a bier passed by, the people praised the person and 'Umar said, "It has been affirmed." Another bier passed by and the people praised the person and again 'Umar said, "It has been affirmed." When a third bier passed by, the people spoke badly of the deceased and 'Umar said, "It has been affirmed." Abul-Aswad asked him what was affirmed and he replied, "I said what the Prophet (saws) said: **"Allaah will put in Paradise any Muslim for whom four have testified to his goodness."** We asked, even if three? He replied, even if three. We asked, even if two [testify to his goodness]? He replied, even if two. Then we did not ask about one person.

[Sahih Al-Bukhari, vol.2, pp. 253-54, no. 449, Mishkat Al-Masabih, vol.1, p350.]

حَدَّثَنَا أَحْمَدُ بْنُ عُمَرَ الْوَكِيعِيُّ ، قَالَ : حَدَّثَنَا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ ، قَالَ : حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ ، عَنْ ثَابِتٍ ، (حديث قدسي)
مَا مِنْ مُسْلِمٍ يَمُوتُ ، فَيَشْهَدُ لَهُ أَرْبَعَةُ أَهْلِ أَبْيَاتٍ مِنْ جِيرَانِهِ " :عَنْ أَنَسٍ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الأَدْنَيْنَ أَنَّهُمْ لا يَعْلَمُونَ إِلا خَيْرًا ، إِلا قَالَ اللَّهُ عَزَّ وَجَلَّ: قَدْ قَبِلْتُ عِلْمَكُمْ فِيهِ ، وَغَفَرْتُ لَهُ مَا لا تَعْلَمُونَ" .

Anas quoted the Prophet (saws) as saying, "For any Muslim who dies and four of his close neighbours testify that they have known him to be good, Allaah-the Blessed, the Highest- will say, **'I have accepted your testimony and forgiven him for what you do not know about.'**

[Collected by Ahmad and authenticated in Ahkaamul-Janaa'iz, pp. 45-46]

(page 54. Bilal Philips - Funeral Rites in Islam)

Conclusion – Who are the Awliyaa'? (Special Friends of Allah).

The Creator Ranks Supreme in Their Eyes

Hammam bin Shuraih asked 'a wise man' [*] to narrate the qualities of the people of taqwa so that he would be able to see them in front of him. The wise man said:

When Allah created His creation, He did so while He was completely independent of their obedience towards Him and of their disobedience towards Him. No disobedience can hurt Him and no obedience can benefit Him. Then He distributed amongst them (the creation) their means of sustenance and placed them on earth.The people of taqwa on earth are those of virtue: their speech is correct (true); their garments are of moderate nature and their walk is one of humility. They lower their gaze when they see something that Allah has forbidden them to see, and they give ear to beneficial knowledge. They maintain their integrity in both adversity and prosperity.

Had it not been for the appointed time that Allah has written for them (death), their souls would not remain an extra second in their bodies out of yearning for reward and fear of punishment. The Creator ranks Supreme in their eyes, so everything else becomes immaterial to them. They are with Paradise as if they had already witnessed it and enjoyed its presence. They are with Hell as if they have already seen it and tasted its torment. Their hearts grieve and their evil (if any) is non-contagious. Their bodies are lean, their needs are few and their souls are chaste. They observe patience for a few days and experience everlasting comfort. **This is a profitable exchange that their Lord has made pleasant for them. The world tempts them, but they do not succumb. It imprisons them, but they ransomed themselves in exchange.** During the nights they stand in rows and read portions of the Qur'an. They recite it with proper recitation which grieves their hearts and drink it (the Qur'an) like medicine. If a verse of yearning comes along, they reach for it and believe it is their destination. If an intimidating verse comes along, they pour their hearts towards it and believe that Hell and its screams are in their ears. They sleep on their foreheads and elbows (i.e. they engage in prayers so much that it is as if they sleep in those postures) and implore Allah to deliver them. In the day they are tolerant and learned, kind and God-fearing. Fear has chipped away at their bodies as if they were arrows. Anyone looking at them would think that they were sick. But they are not sick. Some will say that they are confused. A great fear has made them look like that. They are never content to do only a few actions (during the day), nor do they ask for a great deal. They condemn themselves and are apprehensive about their deeds. If one of them is called 'pious' he fears what will be said of him and says: 'I know myself better than you do. My Lord knows me better than I do. O Allah! Do not take me to task for what they are saying about me and (O Lord) make me better than they think. Forgive my sins which they do not know about.' Their signs are that they are strong in Islam, resolute in their softness, firm in their belief. They crave for knowledge and are knowledgeable with tolerance; moderate in richness; pleasant in hunger; forbearing in distress; seeking halaal; active in (pursuing) guidance and they abhor greed. They perform good deeds in fear (of rejection). They spend the evening in gratitude and the morning in remembrance. They sleep in alarm and they awake in joy. If their carnal selves make it difficult for them to fulfill that which they dislike they deprive them (their selves) of that which they like. The apple of their eyes is in what does not perish and their abstemiousness is in what disappears. They combine knowledge with tolerance and speech with action.

You will find their hopes are realistic, their mistakes few, their hearts humble, their selves content, their diet meager, their matters simple, their deen safe-guarded, their desires killed and their anger subdued. Goodness is expected from them and evil is shielded against them. If they are among those who are oblivious, they are counted amongst those who remember (Allah). If they are among those who remember, they are not written among the oblivious. They pardon those who wrong them; they provide for those who deprive them and meet those who sever ties with them. They are never profane and always lenient. They wrong doings are almost non-existent and their good deeds are always present. They are resolute when the earth quakes, steadfast in

calamities and grateful in prosperity. They are not prejudiced against those they dislike nor do they favour those they love.

They acknowledge the truth before it appears and do not lose anything they are entrusted with. They do not call anyone names nor do they hurt their neighbours. They do not curse at the time of difficulties nor do they venture into falsehood. Silence does not bother them and if they laugh they do not raise their voices. If they are treated with injustice they remain patient until Allah vindicates them.

Their own selves live in toil while others are comfortable around them. Their abstinence from those who stay away from them is their exoneration (from malice). Their proximity to those who are close to them is a means of mercy (for those who are close to them). Their remaining aloof is not out of pride and arrogance and their being close is neither a ploy nor a scheme.

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